Inuit Tapirisat— Eskimo Brotherhood

by Deborah Evaluarjuk

The Inuit Tapirisat of Canada (ITC), Eskimo Brotherhood in English, is a non-profit, non-sectarian, non-political organization lobbying on behalf of Canada's Inuit.

It represents more than 25,000 Inuit in 66 communities within the Northwest Territories, Northern Quebec and Labrador. ITC is the national voice of the Inuit in Canada on matters such as the development of the north, the education of Inuit children and the preservation of Inuit tradition and culture.

The Inuit Tapirisat was created specifically to "gain political and economic control and to preserve the culture, identity and way of life of the Inuit and to hlep them find their role in a changing society."

ITC was founded in 1971 when an organizing committee of Inuit got together in Pangnirtung, N.W.T. A national body was first suggested by Tagak Curley and Meeka Wilson.

The first ITC headquarters was established in Edmonton, Alberta. In 1972 the offices moved to Ottawa for closer and better communication with the Federal government, which fund the ITC through the Native Citizen's Directorate of the Department of the Secretary of State.

The Committee for Original People's Entitlement (COPE) was the first national Inuit organization formed in Canada. It was created in 1969 to voice concern about the environmental and cultural threats from oil and gas exploration and development. COPE now represents the Western Arctic, and has its head office in Inuvik. COPE is still affiliated with ITC.

Since ITC's creation, a lot has happened. Several other affiliated organizations have been formed. The Northern Quebec Inuit Association (NQIA) successfully negotiated the James Bay land claims agreement. It then formed the Makkivik Corporation to manage the funds. Makkivik is based in Kuujjuaq (Fort Chimo) Quebec, and Mary Simon is the president. Makkivik was formed in 1972. One objective of the Northern Quebec Inuit was to safeguard rights to their land when construction began on the James Bay Hydro Project.

The Labrador Inuit Association (LIA), formed in 1974, represents approximately 3,000 Inuit along the Labrador coast. LIA is based in Nain. Its president is William Andersen III.

The Baffin Region Inuit Association (BRIA) is based in Frobisher Bay N.W.T. Its president is Lucien Ukaliannuk.

Kitikmeot Inuit Association, led by president Bobby Kadlun, represents the Central Arctic from offices in Cambridge Bay, N.W.T.

The Keewatin Inuit Association has headquarters in Rankin Inlet. The president is Peter Ernerk.

The affiliated organizations look after day-to-day problems and concerns of their communities and regions. Their presidents sit as members of the ITC's board of directors. ITC has at least four board meetings a year: two in the north and two in the south. They last met in January '85, in Montreal. The ITC executive committee consists of the three senior elected officers: president John Amagoalik, vice-president Raymond Ninggeocheak and a secretary-treasurer. An election for these three positions is taken in the north every two years.

Five other members-at-large are elected by the delegates at the annual general meeting. Currently they are Michael Amarok, Donat Milortuk, Kane Tologanak, Lucassie Nakulaaq and Davidie Iqaqrialu.

The Inuit Tapirisat has created programs like the popular Inukshuk satellite T.V. project, which later got its own funding and became the Inuit Broadcasting Corporation (IBC). It now has television studios in Baker Lake, Cambridge Bay, Igloolik, Inuvik, Frobisher Bay and Ottawa. It has an uplink satellite dish in Frobisher Bay and uses the CBC North satellite channel.

ITC also formed the Inuit Development Corporation (IDC) as a business arm of ITC. Later, it got its own funding and became the Nunasi Corporation.

Inuit Today magazine and Inuit Nipingat radio program were both funded by ITC until the money ran out. They were created for better communication among the Inuit.

The Inuit Non-Profit Housing Corporation (INPHC) was created by the ITC in 1975. This organization was set up to provide housing for Inuit in the north and south. The INPHC has bought buildings in Ottawa which the Inuit can rent at subsidized rates. INPHC is still funded by ITC.

The Inuit Committee on National Issues (ICNI) was established in 1979 to represent Inuit views on issues related to the Canadian Constitution. In this regard, ICNI has played a major role in the First Ministers' Conferences on Aboriginal Constitutional matters in 1983 and '84, and will continue to do so for 1985 and '87.

Pauktuutit is the Inuktitut name for Inuit Womens' Association (IWA), formed in March of 1983 to represent approximately 14,000 Inuit women living in the Canadian Arctic. It is the official political action group for Inuit women on both individual and family concerns, as well as other matters affecting Inuit women. The ICNI and IWA are both funded by ITC.

The Arctic Pilot Project (APP) was made public in 1980, when, especially in the Eastern Arctic, Inuit had growing concerns over the ever-increasing threat to marine life created by drillings for natural gas.

An Inuit Cultural Institute (ICI) was formed in 1974 and is based in Eskimo Point, N.W.T. The ICI represents cultural interests throughout the N.W.T. It supplies traditional exhibits for museums. The ICI takes part in training in traditional pursuits such as hunting, fishing, sewing and other cultural education in schools.

Currently, ICI is working on a series of workshops concerning Inuktitut translations of justice and law, which are not yet included in the Inuktitut language.

The ITC offices are located in the heart of downtown Ottawa on Gloucester Street at Bank Street. On the second floor are the Tungavik Federation of Nunavut and the Inuit Committee on National Issues offices. ITC and Inuit Circumpolar Committee are on the third floor. On the fourth floor are the Journalism Training Program, Inuit Non-Profit Housing Association and Inuit Women's Association.

The 1984-85 ITC budget was $750,000. The budget for 1985 will be $800,000.

Currently the top priority is a Management Training prcgram recently started in Eskimo Point with 10 trainees. The program will move to Ottawa in March.

OTTAWAMIUT
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Produced by the ITC journalism training program, Ottawa, March, 1985

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photo by Lynda Skean

Thomas Suluk, Peter Kritaqliluk, Donat Milortuk at a Nunavut Constitutional Forum reception on Parliament Hill.

photo by Michael McGoldrick

ITC journalists publish tabloid

by Bob Rupert

Ottawamiut, which translates roughly to "The Inuit in Ottawa", is the work of seven Inuit from the Eastern and Central Arctic who spent one calendar year in Ottawa studying journalism.

On the inside pages you will find articles about Inuit leaders in high places, about other Inuit who came to Ottawa for non-political reasons and who work at ordinary jobs and live ordinary lives. There are also some stories about Indian and Metis people in Ottawa, but the focus is on the Inuit.

We publish Ottawamiut for two reasons. We thought a publication about the lives and work of Inuit in an urban and government setting, far from their roots in the North, would be interesting and informative for both northern and southern, native and non-native readers. We also wanted to showcase the skills and talents of the seven students who struggled through 12 months of rigorous and sometimes frustrating training.

The Inuit Tapirisat of Canada's one-year journalism training program was set up to meet the growing need for Inuit reporters, editors and producers in the print and radio broadcast media.

Funded by the Canadian Employment and Immigration Commission office in Yellowknife, Northwest Territories, the program has offered training in basic journalism in both radio and print, and has also provided the all-Inuit class with upgrading in English and Inuktitut.

The students have received extensive instruction in Canadian politics and government, with a particular emphasis on the evolution of the political system in the N.W.T.

Unlike most other communications training programs for the Inuit, the ITC program has concentrated on news and public affairs, with less emphasis on technical training.

The course instructors have been drawn from the academic and professional ranks in Ottawa. The director and associate director are Carleton University journalism professor Bob Rupert and Carleton graduate Caroline Freibauer.

Journalism, and Journalism training, is a demanding business. The search for information is relentless. It never ends. Journalism is deadlines—one after another—a constant, wearing battle with the clock. We can never quite satisfy the readers' appetite, and need, for information and understanding.

But we must try, because in a way, journalism picks up where formal education ends. It is the role of formal educators to prepare students with the skills and understanding they will require to function in society. It is the role of journalism to pick up from there to supply information and understanding of contemporary society, to help people know and understand what is going on so the can have some control of their own lives and some influence, ableit minute, over direction society takes. This is particularly important for native people, a minority in their own homeland, whose lives are so dominated by legislation and government.

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Inuit Communications

IBC tv network

by Jobie Weetaluktuk

Inuit Broadcasting Corporation (IBC) was established from the ashes of the Inukshuk Project, which has been hailed as "the most advanced communications experiment Canadian Inuit have ever undertaken."

Incorporated in July 1981, IBC is an independent television producer and broadcaster for the 25,000 Canadian Inuit. It has regional affiliates in Labrador, Northern Quebec, Baffin Island, Keewatin, and the Central Arctic. IBC was established to carry on the work started by the Inukshuk Project—to provide cultural and information programs for the Inuit.

The Inukshuk Project was established in 1975 by ITC to "identify Inuit needs and find the means of meeting them." Three years later the project was granted $1.9 million, and given a three-year life span. It was an experiment to link the northern communities made possible with the advent of Anik (brother) B satelite.

A complete TV studio and satelite uplink was set up at Frobisher Bay, with a production center in Baker Lake, NWT. Inukshuk also established "community facilities" in Cambridge Bay, Eskimo Point, and Igloolik. For the first two years Inukshuk trained its crew and planned its future. Production started in the third year and on September 29, 1980, it began broadcasting by satellite to the network communities.

The Inukshuk productions were generally second rate, the first attempts in an experimental project. They were similar to a child's first drawing—not quite polished. But they were an accomplishment, something to be proud of, even though the camera work was sloppy and the sound poor quality. Joshie Teemotee, then of Frobisher Bay, recalls the first productions as "crude"...just like homemade video. The production could only improve.

And it did. The project staff started working with the *Nunatsiakmiut* film productions in Frobisher Bay, initiated by the National Film Board (NFB) and by 1981 funded by the Secretary of State. The "shaky cameras" and the poor lighting were usually edited out, and the final production was generally of good quality. Certainly not all Inukshuk productions were crude—four of them made it onto the popular international childrens' show *Sesame Street*.

At the termination of Inukshuk's life, IBC was incorporated by ITC, to realize the dream initiated by the Inukshuk Project. IBC started a massive training program and began to move out most of the trained technicians. As a result the production standards went down. Today IBC production quality has improved, though it still has a long way to go.

Rosemarie Kuptana, the president of IBC, said she has seen "great improvements in the last three years" in the standard of production. IBC currently has a contract with the NFB to do a documentary on the impact of parks in the Baffin Island. They also plan to do a documentary for the Department of Health and Welfare on alcohol and drug abuse.

According to Kuptana, IBC aspires to become more financially self-sufficent, even though it will continue to get funds from the Secretary of State. Currently, IBC has two major sources of funds. Secretary of State contributes $1.6 million and Employment and Immigration chips in another $600,000. This funding has been frozen by the Conservative government for two years. The freeze, in effect, will mean IBC will suffer decreased funding if inflation continues anywhere near the rate of 11% per year. Aside from the financial difficulties, IBC must continue to depend on the goodwill of CBC Northern Service. Kuptana says IBC is "at the mercy of CBC" for broadcasting by satelite. IBC "can be bumped from the airwaves at any time with hardly any notice". Kuptana feels that CBC should give IBC "fair access" to the satellite, but she knows CBC has "a long way to go before this happens." "Fair access" to IBC means more time and some prime time. Because of their dependence on CBC's goodwill, Kuptana says their relationship is "amenable".

photo by Ruby Arngna'naaq

President of IBC Rosemary Kuptana consults with Paul Quassa at the Ottawa IBC office.

CBC has the lions' share of the satellite time, and all of the prime time. IBC has time slots every evening, and can broadcast into the wee hours of the morning. This, however, is not an attractive offer since the population of the North is largely asleep.

IBC programming is mostly documentaries. Dramas are too costly to produce. Their documentaries are mostly on health, childrens programming, and traditional and contemporary lifeskills. These kind of programs are favored by the Inuit, according to a survey done by IBC during the winter of 1983-84. The survey report should help the board of governors determine policy direction.

The IBC board of governors is appointed by regional associations or communication societies. The governors in turn elect the executive. Currently the executive is composed of Kuptana—the president, Pat Lyall—vice-president, Jacob Partridge—secretary, and Joanasie Salamonie is the treasurer. Josepi Padlayat and Frank Sillet are board members. The governors are elected to two-year terms and must number no less than five and no more than nine. Four governors are appointed by regional organizations, two by native communications societies, and three by the board of governors. The three "members at large" are appointed for one-year terms, but there are none at this time.

Kuptana represents the Inuvialuit Communication Society of the Committee for Original Peoples Entitlement (COPE). Lyall was appointed by Kitikmeot Inuit Association (KIA), and Partridge is from the Keewatin Inuit Association (KIA). Baffin Regional Inuit Association's delegate is Salamonie. Sillet of Labrador Inuit Association and Padlayat of Taqramiut Nipingat Incorporated from Northern Quebec represent those organizations.

In the last round of appointments and elections, things were different from the usually routine and predictable process. Padlayat, whose presidential term was up, contested the eligibility of Kuptana to the board of governors. Kuptana was elected president, and a lawyer later found the procedure to be "stricly legal". Kuptana was eligible as an Inuvialuit Communications Society representative. The COPE region communication society was not represented at the IBC board of governors, before the coming of Kuptana. They were entitled to representation upon request.

Computers spit out syllabics

by Josh Teemotee

For brothers Mike, Steven, and David Roberts, growing up in the North as small children provided a foundation strong enough to build their business called Nortext Information Design Limited.

One day the three Roberts brothers (then in their pre-teens and sons of a northern public servant) were watching a movie at Ivujivik's catholic mission in Northern Quebec. This was the first time many of the Inuit who were also watching the movie had seen "little kadlunat kids."

People there had only seen grown-up Kadlunats (white people), and everyone was busy watching these little ones instead of the movie.

"For the first half of the movie, they were facing the wrong way, away from the screen," the Roberts boys recall. They were sitting at the back of the mission.

The company was originally set up in 1978 to publish *Igalaaq* Newsletter, a government-subsidized monthly reporting on Inuit students in Ottawa. At that time half the employees were Inuit.

photo by Victoria Mervyn-Conway

Nortext workers handle syllabics without knowing what the symbols mean.

Four years later, wanting a better-looking print job than they were getting by producing syllabic symbols off typewriters and printing them by photo offset, Nortext invested in the latest computer typesetting technology.

At first this put them in debt and left them scrambling. Then the sole reason for the investment, the *Igalaaq* Newsletter, was shut down when the federal government stopped subsidizing Inuit students in Ottawa at the request of the Northwest Territories government asked them to.

In order to fill the void, Nortext approached Inuit organizations to see if they needed any printing. Nortext could produce publications with professional-looking typeset syllabics. Nortext could also produce roman orthography (English language text) Inuktitut text alongside their syllabics. The organizations were impressed and business at Nortext took off.

Nortext has been able to use computers to prepare newspapers and magazines. "Previously there were only government publications, using typewriter format resulting in not-so-easy-to-read format."

A comparison of the old *Igalaaq* newsletters and recent Nortext publicatons dramatically shows the improvement in appearance and readability. By the time Nortext had the typesetting equipment in place, *Igalaaq* newsletter was no more.

Today Nortext is bringing out typeset, syllabic in-house publications in Inuktitut and Cree. *Nunasi Report*, Nunasi Corporations's in-house publication distributed to its Inuit shareholders, is a good example of the company's current work.

Most Inuit publications are in black and white, but for those printed in colour, Roberts says that "it costs just about five to six per cent more, but it's worth it."

A survey of two Ottawa publishers indicates they are satisfied with the work of Nortext.

"Our machines are always going every day," says Mike Roberts of the typesetting computers. "We always make long-term plans," and by doing so Nortext is never short of work. "So far we've been right on in our long-range forecasts."

Their new location on Concourse Gate in Ottawa is a spacious new building. They have wall-to-wall carpeting, new walls and twice as much floor space as in their last office. This is the third time Nortext moved, each time in order to get a better working atmosphere.

The computers ease the work load. They have invested in a new line of Compugraphics, replacing the six-year old Micom equipment, and are planning to use the Apple MacIntosh computer do syllabics. They have also acquired the powerful Apple Lisa II computer, which they say can do everything all the other computers can do collectively.

But having a computer does not guarantee instant success. "Most of the cost is in training the staff how to use the computers, more so than buying the computers themselves," says Mike Roberts. Since computers play a large role, the staff are usually busy using them.

The Nortext staff can handle all aspects of publication, from layout to the editing. The only thing Nortext doesn't have is an expensive printing press, so they contract printing elsewhere. They also handle their own distribution and mailing.

"The main criticism anyone could have about Nortext is that there are no Inuit working there," says Roberts of his Ottawa headquarters. (Since this interview, Inuit Martha Palliser of Inukjuak has joined Nortext as a translator).

Roberts contracts some translation work to Inuit in Ottawa. Roberts also has native stringers across Canada who occasionally submit stories for publications such as *Caribou News*.

Nortext also does some consulting work and is currently conducting a study for Nunasi Corporation on the feasibility of a northern based publishing operation.

The operation would be based somewhere in the North, complete with the latest computer technology.

CBC Northern Services

Airwaves ''grassroot journalism''

by Ruby Arngna'naaq

Although the Northern Service of the Canadian Broadcasting Corporation (CBC) is relatively young (28 years) it has already broadcast some historic events. Through Northern Service programming, Canadians have witnessed the signing of the Committee of Original Peoples Entitlement (COPE) land claims agreement, the Russian Satellite fallout and the signing of the James Bay Agreement.

The staff of Northern Service have interviewed newsmakers like Prince Charles on his historic underwater dive at the north pole and former prime minister Pierre Elliot Trudeau drum dancing in Baker Lake.

If the Northwest Territories (NWT) was not still considered a new frontier by southern Canadians, the staff of the CBC Northern Service might not have won the coveted award of best newscast in the country. They are up there on their own and have no other recourse but to research, write and voice their own newscasts.

Grace Anobile, senior editor in Frobisher Bay CBC, said in the corporations newsletter: ''We are a young newsroom and we're the kind of newsroom that digs up its own stories. We're doing grassroots journalism here.''

The Northern Service has come a long way from its humble beginnings. In 1958 the CBC took over eight community and military radio stations in northern Canada, as recommended by a commission studying broadcasting needs and services in the North. The stations were in Whitehorse, and Dawson City in the Yukon; Yellowknife, Fort Smith, Hay River in the Northwest Territories and in Churchill, Manitoba. CBC was already transmitting out of Sackville, New Brunswick, programs produced in Montreal for armed forces personnel stationed overseas and along the Dewline.

The year 1960, was a milestone for Inuktitut programming through CBC facilities. Through shortwave radio, 15 to 30 minutes of Inuktitut segments were produced in Montreal and again transmitted out to the Arctic communities from Sackville. And if the weather was favorable, most Inuit had access to shortwave programs like the *The Voice of America* from Quito, Equador, CKY (a country and western station) from Winnipeg and many other transmissions on the shortwave band.

As experienced Northern broadcaster and public relations officer for CBC's Northern Service, Roy Thomas, said about shortwave service: ''Everybody in town has to have a special antenna that they've got to put up on the roof of their house or on a pole...'' and connect the wire to their radio in the house so they can pick up the signals.

As this writer recalls those shortwave programs, the announcer had a soft female voice and if one listened intently enough, one could almost understand an Inuk speaking in a different dialect.

It would take Northern Service another 20 years before it had the satellite technology to produce and transmit programs in four other Inuktitut dialects.

In November 1960, CBC borrowed the call letters (on air name used to identify different radio stations) once used on the Western Arctic by the Canadian Navy, and formed the radio station CHAK, in Inuvik, NWT to serve the peoples of the Mackenzie Delta. Two months later on February 6, 1961 they built a radio station in Frobisher Bay to serve the Frobisher Bay audience.

photo by Josh Teemotee

Jonah Kelly of CBC northern services interviews ICNI co-chairman Zebedee Nungak at the 1984 First Ministers Conference in Ottawa.

These new stations were fed the CBC's national network programming through low power relay transmitters (LPRT) which in turn fed home radios close enough to pick up the LPRT transmitions. This process gave the Western Northerners a better chance of being more informed on the Canadian activities.

The major northern stations hired some employees who could produce regional newscasts in various native languages. English was the working language but where applicable they had morning and current event shows in their native tongue.

But it wasn't until 1975-76 that Northern Service was able to really fulfill its mandate ''to keep Northerners informed, entertained and up-to-date in those activities that directly affect their day-to-day lives.'' That year, Northern Service did an indepth coverage of the Berger Inquiry as it travelled through the northern communities.

Back in 1970, the Newfoundland network was extended to Goose Bay, Labrador. The Northern Service took over armed forces station, CFGB and made it Newfoundland Regional CBC's station. But this again only covered Newfoundland and Labrador.

The real breakthrough to service right across the Arctic finally came when a corporation called Telesat Canada launched Anik, a domestic communications satellite, in 1979. In addition to making it possible for Northerners to finally enjoy static-free long distance telephone calls, the satellite gave them access to inter-regional communications for news and entertainment.

CBC then received permission from the Canadian Radio Television and Telecommunications Commission (CRTC) to build and maintain its own Arctic radio stations. They drew up a contract with Telesat Canada to rent a video channel so they would be able to serve some of the larger NWT communities. Thomas says that at today's prices it costs about $1.5 million a year to rent a video channel. ''For that million-and-half dollars you get more than just one TV channel you also get... five radio channels.''

But Thomas said: ''It takes money and a lot of money to service all interests.'' In addition to renting a TV channel, CBC rents uplink (which receives the feed coming down from the satellite) receivers in each community. As much as CBC is proud that it is now able to link through radio and in a more limited way, through television, the Delta, Valley, Keewatin, Baffin Island and Northern Quebec (through Montreal), it can still only provide limited service to the people of the High Arctic and Labrador where there are still no production centers.

In addition to keeping the public informed through CBC radio, the northern service branch also produces television programming in Inuktitut about events and news that affect Northerners. CBC has been producing Taravut out of Montreal, and in 1979 it was able to set up a Northern television production center based in Yellowknife,NWT.

Out of that center, CBC Northern Service produces two weekly programs: Focus North and Northerners. That center is also responsible for Taravut's 15-minutes segment of news and items of interests to Northerners. Although Taravut is shot in Ottawa and transmitted out of Toronto it still hosts Inuit in various dialects along with an Inuk host.

The television shows produced in Yellowknife are sent to Edmonton for the satellite up link. The Northern Service has long carried cultural programming. CBC Frobisher has been airing Tuunik Times celebrations for several years, while CBC Yellowknife has hosted the annual ''Folk on the Rock'' festival. Even CBC Churchill once got in the act, sponsoring a talent contest using Peter Mansbridge, then an announcer for CBC Churchill, as the host. His jokes could not be translated into Inuktitut!

Northern Service has launched the careers of other personalities such as national TV reporter Whit Fraser, once an announcer/operator at CBC radio, Yellowknife, and Ottawa morning show host, Nancy Cooper, another CBC Yellowknife alumus. Then there are Inuit who are also famous, such as Jonah Kelly with his trademark ''tugva taamna taimaak'' speech filler, Bob Lyal and his Mixican ''Saboo'' while reporter/announcer/operator William Tagoona who would just as soon entertain a listener with his Inuktitut songs as do regular programming.

The Northern Service branch hires local reporters on regular contract basis. These contacts, link most communities with news, events and entertainments from their own local communities.

These people bring their own personalities and dialects and help bridge the communications gap between different dialects. They keep coming up with weather reports, obituaries, and items with both human interest and cultural values.

Famous people like Armand Tagoona, a pastor in an independent church in Baker Lake, Emily Kowmak from Eskimo Point and Guy Kakiarnu from Pelly Bay, who make regular weekly reports from their respective communities.

CBC North even keeps its people informed through a regional paper, Northwords. What cannot sometimes be said on the air is published in the newsletter; such as the activities of the personalities behind the news. In their March/April '83 issue they recorded that several reporter/announcers and technicians had taken a course on survival on the Arctic Highways. In another issue they profiled the new director of CBC's Northern Service, Brian Cousins, who is no stranger to the Mackenzie Delta and Valley listeners.

photo by Jobie Weetaluktuk

Technician Louis Gregoire (left) and producer Les McLaughlin, ''looking-in'' at CBC North, Ottawa.

Northern Service tries to keep the peoples of the Arctic well informed by doing-on-the-spot reporting of major events. Miles and miles of tapes are filed away on such events as First Ministers' Conferences on Aboriginal Rights, annual general meetings of Inuit Tapirisat of Canada, Inuit Women's Associations, NWT legislative assemblies. They also have hundreds of interviews of various political traditional leaders.

As many as Northern Services accomplishments have been, the land of the last frontier is vast, unrelenting and expensive. Northern Service acknowledges that it has yet to properly serve the people of the Central Arctic and the people of Labrador. They do not have the means as yet to produce and transmit programs in those areas.

They also admit to shortcomings like having to use Halifax or Edmonton, for ''technical reasons'', to uplink television productions. They still have to ship tapes from Yellowknife to transmit TV productions via the satellite. Like Thomas says, they could buy their own uplink transmitters but ''why buy one when it is cheaper to rent?''

CBC has always encouraged northern entrepreneurs to do items that might be of interest to their programming. To this end, Inuit Broadcasting Corporation (IBC) have an agreement with CBC for five and half hours of television programming per week on CBC's satellite channel. Unlike CBC, IBC owns an uplink transmitter in Frobisher allowing them to transmit out of Frobisher Bay to NWT communities with 500 or more people.

CBC's Northern Service has cost hundreds of millions of tax dollars. To better ''serve the region'' it would cost many more millions. And these are times of restraint in government spending. The Northern Service's immediate prospect is for less, not more, government funding.

CBC North

Future of Nunavut-Inuit Youth Council

by Deborah Evaluarjuk

"Who's going to run Nunavut in the next generation?" asks Rhoda Innuksuk, 32, founder of the Youth Council.

She's a member of the Inuit Circumpolar Committee and a prominant Inuit activist. She says its about time the young get motivated. And she says that can be done through the Youth Council.

"Inuit are becoming more and more involved with big issues. Issues such as land claims, the creation of Nunavut, and self-government. But at the same time there are a lot of problems—social, cultural, economic and political problems. Important issues are not brought down to the local level. The Inuit do not have enough understanding of the important events that are taking place," she said.

photo by Deborah Evaluarjuk

Rhoda Innuksuk, founder of the Inuit Youth Council

She added, "The challenge to young Inuit will be particularly great when the Nunavut self-government proposal is implemented." The Western and Eastern Arctic are to be split into separate political entities. The Inuit in schools today will have to share the big responsibilities of self-government. This calls for "leadership programs," which the Youth Council is planning to create.

Youth Council assistant co-ordinator, Robert Higgins, 32, thinks the biggest problems in the North are "lack of opportunity, meaningful education, unemployment and limited access to resources through which they can make their own opportunities." Higgins has a masters degree in sociology with a concentration in northern development. In October of '84, Rhoda and Robert toured Frobisher Bay, Hall Beach and Igloolik, spending one week in each community. (Thanks to the Rotary Club in North Scarbrough, Ont. which gave the Youth Council $6,000, they were able to make the trip.) They held public meetings to discuss the problems of the local youth. Everyone gave them a lot of support. In Hall Beach and Igloolik the local people elected a youth committee to counsel young people and arrange cultural theatre groups in each community.

In Igloolik the young people have already interviewed the local elders about family history and the traditional ways. They are now in the process of creating a theatre group. The teenagers had already asked for funding from the territorial government for the materials to be used in the theatre. They're just waiting for a reply now.

Rhoda said, "Youth-related problems are especially threatening in the Eastern Arctic." The 1981 census figures show that the population is overwhelmingly young—78% are under age 35. Innuksuk hopes the Youth Council will eventually spread to the Keewatin, Central Arctic, High Arctic, Labrador and Northern Quebec.

"Our goal is to get the young people actively involved and making impact, making decisions and addressing the problems on the local level and finding solutions that will work in their communities. When that process takes place the possibilities would be great. They would have control over their own affairs," said Higgins.

Robert Higgins thinks the Youth Council is a worthwhile project. "I got hooked on this project, through talking with Rhoda about the things she wants the Youth Council to accomplish."

Innuksuk said the need for a Youth Council has been in her mind for the past four years through talking with both older and younger people. "The Inuit in general have been looking for a way of being better represented, to better equip them to pass on their culture."

"Bridging the gap between generations...The old people are dying out and we wonder if our people will be Inuit anymore if our culture and tradition dies with them," said Innuksuk.

The young people support the council. "Some juveniles say they don't get the help they need from Social Services and Correctional Centres. They need somebody with feeling and they need guidance and direction."

This year the Youth Council is hoping to get $150,000 funding from Ministry of Youth, Secretary of State, Health and Welfare and Northern Affairs. They don't quite have funding but "We're optimistic about it," said Robert Higgins.

Funding is the first problem to be overcome. The estimated funding requirement for the first two years is $275,000.

Statistics

Inuit Youth Compared to other parts of Canada....

- The homicide rate is 400% higher. In 1982 in the N.W.T. there were 7 homicides in a population of 40,000.
- The suicide rate is 200% higher. A University of Manitoba study showed that from 1979 to 1980 in the N.W.T. in the 15-25 age group was 12 times higher than the national average.
- Less than one quarter of the students finish high school. Many never make it out of elementary school.
- Employment for the youth is the exception rather than a rule.

photo by Deborah Evaluarjuk

Robert Higgins

Inuit vote for ITC president

The ITC will be holding elections on April 18th, 1985 for the positions of President, Vice President, and Secretary Treasurer.

Nominations for these positions will close March 7th, 1985.

To be eligible, you must be a Canadian Inuk, 18 years old before April 18th, 1985. Members of Territorial, Provincial or Federal Legislatures are not eligible to run as candidates.

In order to run, you must request from the chief returning officer a *nomination sheet and questionnaire. You can also obtain these from the* community councils.

Also you must send a certified cheque or money order for $150 to ITC, 176 Gloucester St., 3rd floor, Ottawa, Ont. K2P 0A6. Once you have received the nomination papers, you must get at least 20 Inuit signatures. Then send the nomination paper, along with two photographs—one in color the other black-and-white—by registered mail to the above address. If you receive 15 per *cent of the eligible votes cast, the nomination fee will be refunded.*

The Chief Electoral Officer, Ron Pumphrey, can be reached at this number, which you may call collect: (613) 238-8181.

ITC represents the 25,000 Inuit of Canada and holds elections every two years for these positions. Due to its deficit this year, the organization will hold elections where there are significant Inuit populations, in N.W.T., Quebec, Labrador and Ontario. The organization urges all Inuit to come out and vote.

Historical Thule legend supports Dorset mystery.

by Joshie Teemotee

In this new modern day, with nuclear submarines and cruise missiles precariously hovering over and around the Northwest Territories, things like history and tradition may seem unimportant. But in the land of the Inuit, history and tradition, as deep as the permafrost are preserved forever. It is in this setting that archeologists comb through the tundra, trying to make history out of history, though most of it still remains a mystery.

The inscrutable North is full of hidden history. Centuries ago, when Pythagorous was pondering the frozen sea north of Great Britian from the Thule Island, the Inuit were criss-crossing all over the North.

Archeologists are now beginning to piece together artifacts left by the ancient Dorset and Thule civilizations. The Dorset culture existed around 800 B.C. and mysteriously disappeared around 1000 A.D., spanning 1800 years. The Thule culture picked up where the Dorset culture disappeared, from 1000 A.D. to 1600 A.D. Present day Inuit are descendants of Thule.

The predecessors of the Dorset culture inhabited the north as early as the year 2000 B.C. Indeed, one can say that Canada was inhabited and a society existed long before there were written constitutions. Archeological evidence indicates that the two main cultures, Dorset and Thule, had a significant difference in hunting implements. Dorset hunting technology wasn't much different from Thule except for minor differences such as harpoon heads and flint instruments.

One wonders what the Thule people of 500 years ago might have predicted for their descendents who are today sprinkled across the circumpolar hemisphere from Kotzebue, Alaska to Ammassalik, Greenland.

The distinction between the two cultures has been discovered mainly through the work of archeologists and ancient Inuit legends.

This type of knowledge is newly uncovered. Most school curriculums in the North are limited to recent European and recent North American Inuit history.

Ironically, the Thule have not been given proper citizenship in their own lands because there has been so little archeological work done. The curator of the NWT chapter at Ottawa's Museum of Man, Dr. Robert McGhee, is engaged in finding out the unwritten Inuit past.

"So far the archeology and the Inuit legends support each other," says McGhee. Archeology is "...basically picking up old things and seeing what we can learn about the past from those things. Since old things tend to get buried in the ground, we do a lot of digging to find those things that are preserved by being buried," says McGhee.

McGhee has "worked everywhere from Labrador to the (Mackenzie) Delta to the High Arctic. Baffin's one of the few sites that I haven't ever been."

There is one site where he found the two civilizations—Thule on top of the older Dorset site. At Brueming Point in the Western Arctic, he uncovered two possible Dorset skulls. Only eight skulls have been found of the Dorset culture. McGhee doesn't know what the Dorset did with their dead.

This seems to create a bit of a mystery, but does it really? "We shouldn't say that it's a mystery. If we believe the old Inuit stories about them knocking off these Tunnit whenever they could get a hold of them, then the archeology fits right in with that," says McGhee.

Could the Dorset have evolved into the Thule? McGhee says there is "no evidence of the two technologies, which are quite different, merging together in any way."

This makes him consider the old Inuit stories which say "yah, we killed them all off as soon as they got there. On the other hand it's hard to believe that happened, right across the entire Arctic that a whole race of people were wiped out so easily and so suddenly."

The Thule culture migration across the North, McGhee says, "was a more likely rapid movement, that's what the archeology suggests, and I would suggest that quite probably that they were looking for metal when they came east," metal for their hunting weapons.

"Because they didn't know how to make stone tools, they'd make a few slate tools," say McGhee, basing this on digs. "And the late Dorset people had metal, discovered sometime between 500 and a thousand A.D., from those big iron meteorites in Northern Greenland."

The Thule who relied largely on metal tools went searching for iron. Says McGhee: "If they started finding that their neighbours to the East had metal and it was coming from somewhere where they could get it free,...that here was some big chunks of metal sitting way off in the East somewhere, I think that would have brought them very rapidly."

The Dorset were probably trading metal with the Norse living in Greenland around that time. Like the Dorset, the disappearance of the Norse is a mystery. McGhee says "you don't live side by side like that for two centuries and then suddenly wipe out one of them, but I doubt very much if the Inuit had much of a hand in it."

The lack of skeletons inhibits research into the Dorset culture says McGhee. "From five skulls you can't really tell a lot about what a whole race of people looked like."

Can one compare Dorset with Thule? "They may have looked somewhat alike in that, the same way Englishmen look like German, they've been separate people for only a thousand years or so."

McGhee can only speculate, like other archeologists. The mystery remains. What is known of the Dorset and Thule are nothing but theories based on a few archeological digs. With all the development going on, industrial activity in the North may forever damage precious sites, leaving only the mystery.

So every winter the Inuit in Frobisher Bay celebrate Toonik Tyme. Toonik is the same as Tunnit. But today's Inuit are descendants of the Thule, whale hunters from a long time ago.

Confusing? Only time and archeology may unravel the mystery of the Tunnit.

Responsibilities Grow for Rompkey

by Nora Terriak-Jarrett

William Rompkey, Liberal member of parliament for Grand Falls-White Bay, Labrador recalls counting native heads in order to get money 20 years ago for Inuit education. At the time, he was a school principal at the Yale Amalgamated School in Northwest River, a coastal community on the Labrador Sea.

Today Rompkey is still trying to get money for natives. But his responsibilities have grown from education in a community of about 500 to the full range of member of parliament responsibilities for the riding of Grand Falls-White Bay. He was re-elected by 791 votes in the 1984 fall federal election, a better fate than most of his Liberal colleagues.

Rompkey, a Fortune Bay boy born in Belleoram on the Southern Newfoundland coast, first went to Labrador in 1963 with his wife Caroline.

He had previously studied at Memorial University in St. John's Newfoundland, where he received a BA and an MA in education. He also received a diploma in education from the University of London, England.

On an October 1984 afternoon, as he sat in his new Confederation building office in Ottawa, decorated with reminders of Newfoundland, he relaxed while sipping his coffee and smoking his pipe. He reminisced about the days when he ran the ten-room school in Labrador. About 70 of his 300 students were native children from the coast of Labrador. They were boarded in the International Grenfell Association dormitory, one of two student residences on the Newfoundland-Labrador coast, founded at the turn of the century by Sir Wilfred Grenfell. Grenfell, a doctor, travelled along the coast and treated families. He took special interest in the native children. The dormitories were set up for needy children, but through the years were expanded to house children who could not attend high school in their own coastal communities. The schools along the coast only went up to Grade 8. The dormitory school later closed when the government began sending high school teachers to the coast, leaving the dormitory with few students and little money.

photo by Nora Terriak-Jarrett

Bill Rompkey takes a minute to relax in his new Confederation Building office.

Rompkey feels strongly that the dormitories should never have been closed, because they provided employment and thereby helped keep up the standard of living on the coast and taught everything from sewing to cooking. He felt the students learned, not only academically at school, but also at the dormitory where they were taught skills essential to everyday living which were not always taught in the home.

Rompkey's three years in Northwest River are still remembered by the residents as a time when participation was at a peak, not only in school but also in the community. His inspiration had an effect on the school sports. Community activities grew from almost nothing to a wide variety of sports such as hockey, soccer, broomball and track. And he wasn't only interested in sports. Choirs, both in community and the school, were directed by Rompkey, who also accompanied on the organ. With his help and direction, the community church choir even made an album.

In 1976 the Rompkeys moved to Happy Valley, about 28 miles from Northwest River. He worked for one year as director of Labrador affairs for the provincial government. In 1968 he became the first superintendent of education with the Labrador East Integrated School Board. He held this post until 1971 when he went to Toronto to study for his doctorate in adult education. He gave up his studies to run in the federal election in 1972 and was elected in the Grand Falls-White Bay riding he has held ever since.

Former Prime Minister Pierre Trudeau named Rompkey parliamentary secretary to the Minister of Environment on January 1974. Trudeau later appointed him to another parliamentary secretariat, this time with the Minister of Manpower and Immigration. From 1975 to 1976 he chaired the House of Commons Standing Committee on Labour, Manpower and Immigration. He was named the Fisheries Critic in July of 1979 and Minister of National Revenue in March of 1980. From 1982 to 1983 Rompkey served as Minister of State for Small Business and Tourism. He was appointed Minister of State for Mines on January 10, 1984.

At 48, Rompkey has come a long way in politics considering that he originally had no intention of getting involved.

Rompkey's insight into the needs of Labrador may well have been sharpened by having lived there and experiencing first hand the harsh Labrador lifestyle. One would have to have some understanding of Labrador and its affiliation with the Newfoundland government in order to represent it properly. Rompkey concedes that he was not aware of the difference between Labrador and Newfoundland ways of life.

"I remember when I first went to Labrador, I discovered I was a Newfoundlander, not a Labradorian. I discovered there was quite a difference between the two."

Rompkey says he sensed an alienation of Labrador from Newfoundland. He feels Labrador should have more self government, bringing problem-solving closer to the source. During an interview after the Liberal defeat in September, Rompkey was asked how it feels to be a backbencher.

"My main and I guess my sole pre-occupation is going to be with the riding and I will have to get the job done in other ways." And although he still feels, as a Newfoundlander, some alienation from Labrador, he vows to continue to be a Newfoundlander working for Labradorians.

Commentary: Labrador coast neglected

by Nora Terriak-Jarrett

We all know that when the Federal Progressive Conservatives took possession of our lives they meant well. How well did they mean? Only time will tell.

In Labrador the only means of transporation is by air and sea. The only means of communication are local television and radio. There are virtually no jobs in Labrador and not many in Newfoundland either. The cost of living is high in both Labrador and Newfoundland. How depressed is Labrador yet to get? By the look of William Rompkey's December report to his constituents and the cutbacks by the Conservative government, it does not look too promising.

It bothers Labrador coastal communities that the fisheries is still struggling. The main industry of Labrador should not be in such a sorry state. Advertising of the sale of fish abroad is going to be cut without regard to what this will mean to the already diminished fish market.

Our unemployment rate is the highest in the country. The cost of living is the highest in the country. Over $200 million goes into Labrador and Newfoundland by way of unemployment insurance benefits.

Anyway, we still have to deal with the problems and see to it that Labrador is adequately taken care of. Politicians claim that unemployment insurance benefits were cut because Newfoundlanders and Labradorians did not try hard enough to find work.

Rompkey pointed out that though Newfoundland and Labrador are certainly part of Canada, many of its people have had no choice but to leave home for work in various other parts of Canada, such as Fort McMurray, Alberta, Faro in the Yukon, even as far North as Tuktoyaktuk, Northwest Territories. "How far do we have to go to look for jobs, do we have to swim the Pacific ocean to Japan to look for jobs"?, Rompkey asked the Minister of Finance in the House of Commons during a November 19, 1984 debate.

I know what it is like to look hard for a job. I am one of the many who have had to leave. I could have gone in the unemployment line but it's a sad place to be and it's already overcrowded. Or maybe I could have gone to social services for welfare but I don't think there is room for me in that equally unpleasant line either. I experienced both of those for short periods of time, I didn't like the feeling of deprivation that most able people experience in those lines. Even though you may have paid into those benefits at one time or another it seemed that you were begging in a way to survive through them and you really had no other recourse.

The private sector is even more limited in Labrador than in Newfoundland. However, the present government seems to think there is a great deal of industry in Labrador—enough to cut employment and insure jobs for everyone. I wonder if that means I can go home now and find a job—if I look hard enough.

Now to another necessity: communication. We have Labrador airways, which compared to other Northern airlines is archaic. They only fly to the coastal communities as far a Nain twice a week, weather permitting. Airfares are extremely high, too high for the average family. Rompkey has pointed out "air travel is not an alternative, it is not a luxury, it is a necessity, it is the only way in and out in the winter". But back to the airfares. The cost of gasoline has gone up, therefore airfares go up as well. They were already high before the increase. Airport and marine services will be cut by $23.5 million.

When the ice thaws in the summer months there is a coastal ferry which runs from Goose Bay to Nain weekly. It is a bit cheaper, but it takes longer to get to where you're going. Since the ferries are considered a source of transportation for the fisherman from coastal Labrador and Newfoundland and also for tourists, there is not much room left for the coastal people. The same boat has been running for the past fifteen years or more and should have been replaced years ago. I have travelled many times on the Bonavista since I was a kid. It is dilapidated and dirty.

There is often not enough accommodation for the coastal people who like to take the boat trip. They are sold tickets at face value anyway. They pay the same price, regardless of whether they have a room or not. I have seen women, children and elderly people go all the way to Nain which is about a three day trip, sleeping on the floor or anywhere they can get comfortable in the overcrowded lounge. Meanwhile, tourists are warm and comfortable in rooms which were booked months earlier. When I inquired at the CN office in Newfoundland I was told the Bonavista was meant for the travel of fishermen from Newfoundland to Labrador. I wondered why then did they not provide some sort of ferry service for the coastal people alone. The Sir Robert Bond, a boat which travels from St. John's to Goose Bay is about four times the size of the Bonavista and equipped with enough accommodation for all the coast from St. John's to Nain. When one sees them anchored next to each other, it looks disgraceful that they could be so bold as to have them both in port at the same time for all to see.

On to another area of depression. This seems to be quite consistent these days. So far $27 million has been put aside for youth programs as opposed to $100 million which was promised by the Liberals when they were in power. The Conservative government cut $73 million from these badly needed programs.

Nain was depending on this allowance to operate the radio station for the coastal communities in Northern Labrador. In comparison to other areas of the North, Labrador is behind in its communication system. They need to make news informing their own societies and airing their views on social and economic issues. They need to be informed of what is happening in other parts of the North so that they can compare with them.

Housing will be cut by $9.6 million, an atrocity considering the ill repair of the houses which are old and not to mention the severe shortage of housing on the coast.

Recently, while in Northern Quebec, I spoke with Zebedee Nungak, co-chairman on Inuit Committee on National Issues (ICNI). He said he was "going to the backwoods." Asked where that was, he replied, "don't you know that Labrador is considered the backwoods of the Inuit society?"

Not only do we receive degradation from our more prosperous counterparts but it seems we have our hands tied behind our backs by our own government.

At least we have one consolation, we are not the only ones taking a beating. Mulroney will take a $9,000 cut from his salary. I wonder if it will affect his lifestyle.

In order to gain, one must sacrifice. We still haven't heard what our gain will be. Don't you think it's time we asked?

photo by Nora Terriak-Jarrett

Labrador Housing in need of repair or replacement

photo by Lynda Skean

TFN board members raise hands in agreement. From left to right in background: Anthyme Kadjuk, Donat Milortuk, James Eetoolook and Paul Sammurtok. Far right foreground: Lucien Ukalianuk.

11 years of land claims—endless road

by Willy Peryouar

Although the Tungavik Federation of Nunavut (TFN) is only two years old, its foundation is built on things that have been happening for a long time.

TFN's main objective is to settle land claims for the Inuit of Nunavut. But there's more than land to land claims. Hunting rights, game management, general land rights and land use, and renewable and non-renewable resources are all included.

Land claims negotiations seem endless. Negotiators have not reached a final settlement despite 11 years of research and negotiations. Although it's an issue of vital importance to the Inuit, they are becoming frustrated after the long years of haggling. There is less of the initial enthusiasm and confidence and more impatience and skepticism, according to the TFN newsletter, Nunavut.

In 1972 the Inuit Tapirisat of Canada (ITC) got money from the federal government to research the land claims and make a proposal to the government.

ITC distributed the money to the Baffin Regional Inuit Association, Keewatin Inuit Association and the Kitikmeot Inuit Association to do the research.

After four years of debating with each other, they presented ITC with a proposal. They claimed:

- outright ownership to 647,669 sq. km. of land in return for "surrendering" the remaining 804,650 sq. km. to the federal government. The Inuit were to get exclusive hunting, fishing and trapping rights,
- economic benefits in the form of full royalties from development, but no immediate cash,
- creation of a Nunavut territorial government for the Eastern Arctic.

This proposal was approved by the ITC Board in 1976, but rejected by the people through meetings. Community pressure forced then ITC president James Arvaluk to withdraw the proposal and come up with a new one.

In 1977 ITC eventually did come up with new proposals. The main goal was division of the NWT, which the federal government rejected on grounds that the Inuit should give up aboriginal rights in exchange for benefits from land development.

The feds also refused an Inuit request that no land use permits be issued while negotiations were going on.

In 1978 talks came to a sort of standstill, with neither side willing to give ground.

In 1979, under the presidency of Eric Tagoona, the Land Claims Commission was dissolved by the ITC directors because no progress was being made.

ITC announced a new policy calling for immediate, intensive negotiations to go on until an agreement was reached.

Negotiations on a 225-page Land and Resources proposal got underway in August '82, after delays created by the federal government's decision to change chief negotiators. An independent body with its own board of directors was formed by former land claims project director Thomas Suluk to research and negotiate land claims on behalf of Inuit in Nunavut. Originally called the Nunavut claims Executive Committee, it became the Tungavik Federation of Nunavut in August 1982.

TFN's board of directors include Chairman Bob Kadlun, Vice-Chairman Donat Milortok, Secretary-Treasurer Lucien Ukalianik and directors Louis Pilakapsi, Anthyme Kadjuk, Raymond Ningeocheak, James Eetoolook, Ben Eli, Iola Metuq, Peter Katorka, Guy Kakkianiun and Eva Voisey. These people are presidents of regional Inuit organizations, managers of co-ops and members of regional councils.

TFN doesn't hold regular meetings but were to meet in mid-October at Repulse Bay. They hold their meetings in different communities.

Negotiations are to happen every six months. TFN directors meet after each session to review progress, discuss strategy and make certain the negotiators are doing their jobs.

Negotiators are often called upon by ITC to help in research. They have been involved in land use planning committees, international efforts to protect the Inuit seal pelt industry and the Nunavut constitutional Forum

While land claims negotiations always take first priority, some of the other issues raise questions affecting negotiations. The TFN negotiators and research staff continuously keep up to date on the best research available to shape positions on land claims.

If there was a land claims settlement tomorrow (an unlikely event), TFN wouldn't just disappear. A department similar to TFN would still be around, but only to advise on matters pertaining to land, regulations and related matters.

Currently TFN is running an experimental training program for a researcher and plans to train 10 more. TFN wants to train these people in various aspects of research, like retrieving government documents and relaying them to the people. After training, these people would be sent to northern communities and be communications links between TFN and the people.

TFN is currently trying to get approximately $400,000 in funding to run this for 10 months.

Canadian Inuit Neglect ICC

by Josh Teemotee

The Inuit Circumpolar Conference (ICC) is a sophisticated organization, which serves the interests of Alaskan, Greenlandic and Canadian Inuit.

The common interests of Inuit are so many, that only major issues are chosen by ICC. That is done through the general assembly of the ICC, held every three years. At the general assembly resolutions are passed, from these resolutions the Inuit of Alaska, Greenland and Canada decide what each country will do. Because each country lives under different governments, Inuit choose to specialize in the field that their country can best deal with. In a sense sharing the responsibility of voicing the views of Inuit to the world.

Because the Greenlandic and Alaskan Inuit are able to lobby more money from their respective nations, they retain most of the responsibility in the daily operation of the ICC.

In Canada this lack of funds appears to show a lack of interest by Inuit in Canada. So most of the ICC activities are conducted in the nations that display the most interest, Canada which displays the least gets the least.

Research into the operation of the ICC shows that the Greenlandic and Alaskan governments regard closely the wishes of the ICC.

In Greenland, the Home Rule government there subsidizes an ICC head office, where president of the ICC, Hans Pavia-Rosing, a Greenlander lives. The Greenlandic government listens to any resolution that the ICC may pass, and sometimes may adopt it in their own government.

In Alaska, the North Slope Borough subsidizes a regional office, which publishes its own magazine concerning Alaskan involvement in the ICC. It also listens to ICC resolutions, but doesn't always adopt them.

In Canada, with its numerous Inuit land claims, only one Inuit organization, Makivik Corporation of Northern Quebec, makes contributions towards keeping a regional office open. The Inuit Tapirisat of Canada provides office space free of charge in Ottawa.

As far as recognition of the ICC by the federal government of Canada is concerned the proposed use of nuclear reactors to power distant early warning sites prompted a Canadian member of parliament to quote a resolution passed in the Iqaluit Assembly. Jim Fulton, a Member of Parliament affiliated with the opposition party, the New Democratic Party quoted the resolution asking for the banning of nuclear technology in the circumpolar hemisphere.

Canadian External Affairs Minister Joe Clark was asked whether he was aware of the ICC resolution and he replied he wasn't.

Because the ICC mandate is general, it spends most of its time generating funds to deal with the resolutions passed at the general assembly.

It is at general assemblies where 18 delegates are sent from each country to deal with the ICC. The last general assembly was held in Iqaluit, N.W.T., Canada, in July 1983. The next one will be held in Kotzebue, Alaska in 1986. At a general assembly, the executive council of the ICC is elected. It consists of two executive council members from each country, one of the two is elected as vice-president for his country. This means there is one president of the ICC, and three vice-presidents. They are given the mandate to meet as a council. They deal with the resolutions passed at general assemblies.

The executive council has to have a quorum of one member from each country. In order to have an exective council meeting, someone from Alaska, Greenland and Canada has to attend. The executive council also handles the budget of the ICC. The Secretariat is in a sense the head office of the ICC. It co-ordinates the funds required to allow executive council members to meet, it's located in Nuuk, Greenland.

From time to time, general assemblies, or the executive council will convene committees and commissions to also deal with resolutions.

The Canadian participation at one time was very active, it in a sense squashed the proposed Arctic Pilot Project, the liquified natural gas project in the Beaufort Sea. It cost the Inuit Tapirisat of Canada half a million dollars to defeat the project. Greenlandic representatives were sent as witnesses, but it was the presentation and research done by the ITC that was the backbone of the project.

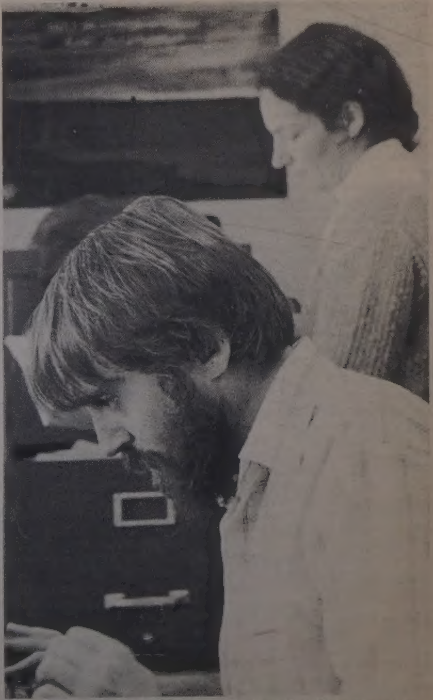

photo by Josh Teemotee

Peter Jull, advisor to ICC, and Corinne Beacham secretary advisor work together on territorial rights.

Many cultures are gathered at Odawa Native Centre

by Martha Flaherty

True friendship knows no racial, colour or linguistic boundaries. The same could be said for the Odawa Native Friendship Centre in Ottawa, Ontario.

The Centre's primary role is to help native people adjust to urban life in a strange city—not only the newcomers but also those who live in Ottawa on a long-term basis.

"We welcome all people, Indians, Inuit, non-natives, status and Metis ...they're all the same, we can't change that," says Ed Gus, executive director of the Centre.

Odawa is now located at 377 Metcalfe St., across from the Museum of Man in Ottawa. "It is a social and cultural organization which tries to provide an integration of the native people into a non-native society," Gus says.

"There are a lot of native people down here from a rural community or reservation who are not familiar with services that could be provided to them or that they have access to in urban settings," Gus explains.

Currently the membership at the Centre is between 300 and 400. Odawa was located until recently in a large old church at 600 Bank St., beside a park in Ottawa's fashionable Glebe neighbourhood, but the building has been sold because the payments were too high.

The National Native Cultural Centre, made up of representatives of all the native organizations in Ottawa, says it could not get enough money from the federal government to pay for the Glebe facility. So the Centre moved to the new, smaller location in September.

The Friendship Centre was established in 1974 when a group of concerned natives felt they needed a place to get together.

The Centre provides arts and crafts programs, drum dancing, cultural awareness programs, fashion shows, volleyball, ping-pong and other social activities. Sometimes staff visit universities with the drum group, or speak to the Ottawa educators about Indian cultural traditions.

"Everyone has different cultures to learn from in Ottawa. There are Mohawks, Cree, Ojibway, Algonquin and others," says Li'l Beavers Co-ordinator, Frances Tilouse.

Li'l Beavers is a children's program designed to reinforce Native philosophy and way of life.

Odawa has also sponsored an annual native Pow-Wow every May for the past eight years. The Pow-Wow, is a "celebration of one or more Indian nations," explains Paul Nadjiwan, Head of the Whirl Wind Singers. Approximately 6,000 to 8,000 people attend this colourful festival every year at the Nepean Tent and Trailer Park. Indian dances are performed, traditional foods are sold, and native crafts are on display.

The Centre is also involved with the Canada Canoe Festival on Victoria Island between Ottawa and Hull, Quebec. This festival is where Natives and Europeans celebrate their heritage, such as fur-trading, canoe-making, craft shows, and traditional foods. Canoe races and Indian drum dances are performed as highlights. Gus believes activities like the Canoe Festival are important because they allow native people to learn about "the majority culture."

Odawa gets about $100,000 a year in operating funds from the Department of Secretary of State.

"Once we provide a plan to the Secretary of State for approval, we have to live by that. So we have to very carefully monitor our plans," Gus says. "From that budget we have to pay the staff, rent, operating costs, benefits and holiday pay."

Odawa has six permanent employees. The executive director is responsible for the administration of the Centre, reporting to the board of directors. The program co-ordinator plans recreation activities, and the community development co-ordinator acts more like a counsellor or social worker. The Li'l Beavers' co-ordinator is responsible for children. Maintenance workers keep the Centre in good repair.

The members actually run the Centre. At the annual general assembly they elect 14 directors. The president, vice president, treasurer and secretary are elected for two-year terms. Other board members are elected to one-year terms.

"The board of directors meets once a month, and I present them with various options, ideas, concerns, and recommendations regarding the operations of this organization on a day-to-day basis," says Gus.

The first friendship centre in Canada was organized approximately 25 years ago in Winnipeg, Man. A second was established in Vancouver, British Columbia.

Currently there are 94 Friendship Centres across Canada. Each province or territory has its own federation.

The federations and local centres have a close relationship, but each Friendship Centre is autonomous.

"We make our own decisions, based again on the fact that this community has elected a board of directors...but we do not interfere with the provincial responsibility. We do not interfere with the lobbying with their respective government. Each Friendship Centre is autonomous... it can make its own decisions" said Gus.

Each centre belongs with headquarters in Ottawa. "This organization is a main lobbying body for all the centres in Canada. It's a political arm of all the centres."

"For our long term goals we have set down objectives which we're going to present to the annual assembly and say...Now what are your priorities? Here's what we can conceivably do...what do you want us to do as a staff and board of directors of Odawa for you? Do you want us to get you a new building or do you want us to concentrate on specific programs," Gus adds.

Despite its large membership, Gus says Odawa can only succeed if its members are involved in both current operations and future planning. "The only way we can make long-term plans is by obtaininng input from the community members," says Gus.

photo by Martha Flaherty

Davey Wasegijik and Roberta Eshkabioene walking around at Pow Wow grounds.

photo by Martha Flaherty

Mr. Whiteye anticipates verdict from dance judges.

photo by Martha Flaherty

Pow Wow participant cools down with a soft drink.

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ᔩᐱ ᐅᐃᑖᓗᒃᑐᖅ

Self-government: a dream or a nightmare

by Jobie Weetaluktuk

At the conclusion of the First Ministers Conference in March 1984, Inuit Committee on National Issues (ICNI) co-chairman and Inuit Tapirisat of Canada (ITC) president, John Amagoalik was embittered. He attacked the provincial premiers: "British Columbia you have failed, Alberta you have failed, Saskatchewan you have failed...we have not failed."

But the provinces had not failed. They had succeeded in finding a snag to prevent the entrenchment of native self-government into the constitution of Canada. This was intentional on the part of the provinces. They wanted self-government specifically defined. Failing that, they did not want to hear any more about it. Then Prime Minister Trudeau had tried but failed to make the astounding step forward for natives at his last First Ministers Conference before leaving the prime ministership. The premiers roadblock is a setback ICNI will try to overcome at the next conference.

ICNI was established in Igloolik in September of 1979 by the Annual General Assembly of ITC. It receives it's mandate from, and reports to ITC. ICNI represents the Canadian Inuit on constitutional matters, such as aboriginal rights, native self-government, and treaties. ICNI is not a "legal entity" because it is not incorporated and its' committee members are extracted from the ITC board of directors. By tradition, the president of ITC is an ICNI co-chairperson, though it is not a rule. Michael Amarook was an ITC president but not an ICNI co-chairman. He was an "ex-officio" member. The presidents or vice presidents of regional organizations make up the committee members.

In 1981, ICNI was one of the organizations which persuaded the special Joint Senate and House of Commons committee to accept the clauses recognizing aboriginal and treaty rights. The joint committee was set up to look at then Prime Minister Trudeau's Patriacian Resolution, "to bring home" the constitution from England. Thus aboriginal and treaty rights were accepted.

However, the provinces and the federal governments soon dropped these provisions, triggering unification of previously fractious native groups across Canada. Across the North, schools and government offices were closed. The Canadian flag flew at half mast and conference calls connected many villages through their local FM radio stations.

ICNI played a vital role in the establishment of the Aboriginal Rights Coalition (ARC), formed to protest the removal of the proposed new Section 35 of the Constitution. This was consistent with the aspirations of Inuit leaders who have dreamed of leading the fractious native groups to a common goal and victory.

ARC was formed to demonstrate the unification of the natives. It succeeded in having the aboriginal clause reinstated, but not before the word "existing" was inserted before "aboriginal and rights". Having succeeded in getting Section 35 restored, the Aboriginal Rights Coalition evaporated like a morning fog overcome by the sun.

Native leaders won the right to participate in the First Ministers' Conference in March 1983, guaranteed in a famous October 30, 1980 from former Prime Minister Trudeau. The Conference wasn't a roaring success, but they all agreed to an "on going process" until 1987.

The on-going process has since led to another battle ground. Native self-government is a dream of native groups but a nightmare for some provinces. Trudeau and the native groups tried but failed to entrench it in the constitution. So Amagoalik pointed his accusing finger at the resisting provinces.

ICNI co-chairman Zebedee Nungak was also disappointed but he was more contained. He had been appointed by the ITC board of directors to the co-chairmanship two months following the appointment of his ICNI predecessor Charlie Watt to the Senate. Nungak was elected by the directors though he is not a president or vice-president of any of the six regional organizations. He feels that his experience as a "support negotiator" for ICNI earned him the right to co-preside with Amagoalik. The board of directors voted him in unanimously.

Some of the provinces say they fear native self-government, largely because it is too vague. It is not clear whether only natives can participate in their self-government. Its jurisdictions and powers are undefined. The Kativik Regional Government of Northern Quebec, for example, has had limited powers and has been ineffective. There is no consensus on how native self-government would be financed, or the system it would employ. Would it be a responsible or a consensus government? A responsible government formed by the majority political party is responsible to its constituents (theoretically) and their interests. It can be voted down and out by a motion of non-confidence. A consensus government is also responsible to its constituents, but no specific party is in power and it tries to pass legislation through consensus of all members.

Even though self-government was a predominant objective, the native groups did not all agree to a single priority. Issues such as sexual equality and whose jurisdiction (provincial or federal) the Metis come under were raised. Much to the dismay of some participants and observers the conference got bogged down in these details.

Brian Mulroney, while Opposition Leader, said he was "extremely disturbed by the failure" of the Conference. He added that "we are going to be straight-forward and simple and get the minorities involved in the decision-making process where it counts." Nungak said Mulroney, now prime minister, "will have to prove his word." Mulroney's riding includes part of Northern Quebec.

ICNI has been preparing a strategy since the day after the last First Ministers' Coference. Recently having become more preoccupied, the strategic planning has intensified, with meetings with other native leaders, ministers and bureaucrats.

In November '84, ICNI participated in an "aboriginal summit" in Ottawa. The four groups each have seats at the First Ministers' Conference process. The other three club members, the Assembly of First National (AFN), Native Council of Canada (NCC), and Metis National Council (MNC), have agreed to "co-operative efforts" in the next Conference, to be held in early April '85.

They met again last December at the federal-provincial meeting of ministers on Aboriginal Constitutional Matters in Ottawa. Amagoalik ("you may call me John A") clearly states the intention of ICNI at the upcoming Conference.

"Our objective this year is to have entrenchment of self-government", into the constitution. The other two main concerns of ICNI's are the sexual equality clause and the non-extinguishment (extinguishment) clause before the 1987 deadline.

Nungak "hopes to have the governments of the land (federal and provincial) recognize that Inuit see themselves as Canadians. They deserve a special place" in the Canadian Constitution in view of their role in gaining sovereignty over the High Arctic. In the late fifties and early sixties some Inuit families were relocated to the High Arctic to establish Canadian sovereignty over the islands among other things.

With the Tory government now in power, ICNI is optimistic but still cautious. Both Mulroney and DIAND minister David Crombie are unknown and untried. They still have to convince the native community about their commitment to native concerns.

Even though Amagoalik razed the reluctant provinces in front of the nation, he maintains his optimism. But time is running. Momentum is needed. As far as ICNI is concerned, native self-government is inevitable.

Linda Archibald, ICNI special assistant, wrapped it up in four words. "We won't accept failure!"

ᖃᒪᓂ'ᑐᐊᕐᒥᐅᑕᖅ ᔫᓇᑦ ᑭᒍᓯᐅᖅ ᑎᑎᕋᐅᔭᕐᑎᐅᒐᖅ

ᑖᓐᓇ ᖃᒪᓂ'ᑐᐊᖅ. ᔫᓇᑦ ᑭᒍᓯᐅᖅ ᑕᒫᓂᒥᐅᑕᐅᔪᖅ.

ᕉᐱ ᐊᕐᓇ'ᓈᖅ

ᔭᓂᑦ ᑭᒍᓯᐅᖅ, 58-ᓂᒃ ᐅᑭᐅᓕᒃ ᑎᑎᕋᐅᔭᕐᑎᐅᔪᖅ ᖃᒪᓂ'ᑐᐊᕐᒥ (ᑲᓇᑕᐅᑉ ᕿᑎᑦᓯᐊᓂᖓᓂᑦᑐᖅ) ᐊᓄᓇᐅᒪᓚᐅᖅᐳᖅ ᑳᒃᔪᐊᕐᑎᓗᒥᑦ '50-ᓂ ᐊᓄᓇᐅᒪᔪᓗᐊᓕᕐᒥᔪᖅ ᐅᑉᓗᓂ ᑕᒪᑯᓇᓂ. ᑭᓇᐅᔭᑎᒍᑦ ᓂᖃᐃᑐᑎᑎᒍᓗ ᐅᒪᓄᓇᓕᖅᑎᓗᒍ ᓄᓇᑦᓯᐊᒥ.

1950ᑦ ᕿᑎᖓᓂ ᑐᕐᑐᐃᑦ ᓄᕐᓇᐅᕐᐱᕐᒥᒃᓄᐊᓕᕐᒥᒃ ᐊᓯᐊᓂᒃ ᐊᑉᕗᑎᖃᓚᐅᕐᒪᑕ ᑭᐸᓕᐅᑉ ᐃᒪᖓᓂ, ᐃᓄᐃᑦ ᐃᓚᖏᑦ ᐃᓄᓯᖓᑦ ᐊᓯᕈᒃᖃᔭᕐᓗᒍ. ᑭᐸᓕᕐᒥᐅᑦ ᑐᒃᑐᓂᑦ ᓂᕿᖃᓗᐊᕐᒪᑕ.

ᑭᒍᓯᐅᑯᒃ ᐃᓚᖏᓗ ᐊᒃᑐᖅᑕᐅᖃᑕᐅᓚᐅᖅᐳᑦ. ᐃᑦᖃᐅᒪᔪᖅ ᑭᒍᓯᐅᖅ ᐅᑉᓗᕈᖅᓗᑎᒃ ᐊᐅᓚᕐᖓᒥᒃ ᐅᑎᖅᐸᓚᐅᖅᐳᑦ ᐅᓄᒃᑯᑦ ᓯᓚᐅᖅᓯᒪᔪᔭᕐᑎᒃ ᓯᓇᑕᖃᖏᓐᒪᑦ.

ᑲᓇᑕᐅᑉ ᑲᕙᒪᖓᑦ ᐃᑲᔪᕆᐊᓚᐅᖏᑉᐸᑕ ᐃᓚᒥᑦ ᐊᒥᓯᑦ ᐱᕐᓕᕐᔭᓚᐅᖅᐳᑦ. ᑲᕙᒪᑯᑦ ᑲᑕᐃᓚᐅᖅᒪᑕ ᓂᕿᓂᒃ ᐃᓄᓕᒃᓄᑦ ᓄᓇᓄᑦ; ᓴᓂᖓᔪᒍᑦ, ᑯᓚᕐᔪᒍᑦ, ᐅᑦᑯᓯᒃᓴᓕᕐᒎᓗ. ᐃᒃᐸᒃᓴᒍᕗᕐᒪᑦ ᐃᓄᖏᑦ ᑲᕙᒪᑯᑦ ᑎᕐᒥᓯᑯᑦ ᐊᐅᓛᖅᑎᑕᐅᓕᓚᐅᖅᐳᑦ; ᖃᒪᓂ'ᑐᐊᕐᒧᑦ ᐅᖅᓯᖅᑐᓗ (ᐅᑭᐅᖅᑕᖅᑐᑦ ᓯᒃᔭᖓᓂᑐᖅ).

ᖃᒪᓂ'ᑐᐊᕐᒧᐊᓚᐅᔪᑦ ᐅᑎᕐᓕᐅᖏᒪᑕ ᓄᓇᓕᐅᒥᒃᓄᑦ. ᐃᓕᑦᓯᓕᓚᐅᖅᐳᑦ ᖃᒪᓂ'ᑐᐊᑉ ᒪᖃᐃᐱᖏᓂᒃ ᐊᖑᓇᓯᒃᑐᑎᒃ ᑎᓴᓚᓂᐅᖅᓯᐊᖅᑐᑎᒡᓗ. ᐊᐅᔭᒍᑦ ᐱᓕᕆᐸᒃᑐᑎᒃ ᓴᓇᕗᕐᖏᓂ, ᓂᐅᕕᑐᑎᑐᑦ (ᑭᓇᐅᔭᓕᐅᕐᓂᒃᑐᑎᒃ). ᐊᔪᕐᓇᖅᓯᖓᑦ ᓂᖃᐃᑐᖅᑐᑎᒃ 1960-ᖑᖅᑲᑎᓇᒍ.

1960-ᓂ ᐃᓄᓕᕆᔨᒃᑯᑦ ᓴᓇᕗᐊᖅᑎᑦᓯᕙᑕᓕᓚᐅᕐᒪᑕ ᐅᑭᐅᖅᑕᑐᒃᑕᑉᓚᓂ. ᑕᒃᑯᒥᒃ ᑭᖑᕐᒥᐅᑦ ᓴᓇᕗᐊᒪᒥᑯᑦ ᓂᐅᕕᖅᑎᑦᓯᑕᑦᓯᐊᕐᒪᑕ ᐃᑲᔪᖅᑕᐅᑉᓗᑎᑦ ᓴᐅᒥᕐᒥᑦ ᓄᓕᐊᖓᓂᓗ ᐊᕐᓇᑯᑖᕐᒥᑦ. ᑲᕙᒪᑯᑦ ᓂᐅᓕᐅᕐᒪᑕ ᑭᓇᐅᔭᑦ ᐅᑎᖅᑕᓕᐅᕆᐊᒃᓴᖏᓂᒃ ᓄᓇᑦᓯᐊᑦ ᓄᓇᓕᖁᑎᖏᓐᓄᑦ.

ᓴᓇᕗᐊᖅᑎᐱᓂᖅ, ᐳᓕ ᑲᑎᒍᐃᑦ, ᓴᓇᕗᐊᖅᑎᖑᕐᒪᑦ ᖃᒪᓂ'ᑐᐊᕐᒥ ᑐᓴᖅᑎᑦᓯᒪᑦ ᓴᓇᕗᐊᔪᔪᓂᑦ. ᑭᓯᐊᓂ ᐊᑕᐅᓯᕐᒥᒃ ᑕᑯᓚᐅᕐᒪᑦ ᑎᑎᕋᐅᔭᑦᓯᐊᔪᓯᒥᔭᒥᓂᒃ. ᐆᓇᕐᒥ. ᑎᑎᕋᐅᔭᓚᐅ ᑭᖑᓂ ᒥᐊᓂᕆᐊᓚᐅᑎᓚᐅᖅᐳᖅ. ᐃᑲᔪᒪᐅᑉᓗᑎᒃ ᐊᕐᓇᑯᑖᕐᒥᑦ.

ᑭᒍᓯᐅᑯᑦ ᐊᒃᓯᕈᐃᓇᖅᑎᓗᒥᑦ. ᐊᐃᒃᓴᕐᒥᑎᓗᒍ ᖃᑉᓗᓇᑦ ᓂᕿᖏᓂᒃ ᐊᓇᓂᒥᓂᑦ ᐆᓇᐅᑉ ᑐᓄᖓᓄᒍ ᐊᐃᔭᖏᓂᒃ ᐅᒃᑐᕝᕙᑦ ᑎᑎᕋᐅᔭᕐᓂᕐᒥᒃ.

ᖃᑯᒎᓇᕐᒪᑦ ᑭᒍᓯᐅᖅ ᐊᓕᓚᔪᒥᒃᓗ ᑎᑎᕋᐅᑎᓂᒃᓗ ᓴᓇᕗᐊᖅᑎᐱᓂᕐᒥᑦ ᐊᒃᒥᕈᓕᓚᐅᖅᐳᖅ ᑎᑎᕋ'ᓂᓗᓗᓂᓗ. ᐊᒃᔭᓕᐅᓇᑦ. ᓇᓖᓕᓚᐅᖅᐳᖅ ᑭᓇᐅᔭᖅᑕᓚᔭᕐᒥ ᓴᓇᕗᐊᒪᒥᐊᒍᑦ. ᐅᑭᐅᕐᒥᒃᓗᑦ ᐅᖏᑕᓄᓗᑦ ᑭᓇᐅᔭᖅᑕᓚᔭᖅᐸᓕᓕᐅᖅᐳᖅ ᑎᑎᕋᐅᔭᒃᑲᒥᓄᑦ.

1968-ᒥ, ᑲᕙᒪᑯᑦ ᓴᓇᕗᐊᖅᑎᑕᓕᓚᐅᓇᐳᑦ ᐊᒥᐊᓇᑲᓂᑦ ᓴᓇᕗᐊᖅᑎ'ᓇᑯᒃᓂᑦ ᔭᑦ ᓯᓚ ᐸᑦᓗᕐᑯᒃᓂᑦ. ᐊᕐᒪᑦ ᖁᓕᓂᒃ ᑎᑎᕋᐅᔭᖅᑎᖃᓕᖅᓗᑎᒃ ᖁᓕᓂᒡᓗ ᒥᖑᐊᖅᓯᕙᑕᖃᓕᓚᐅᖅᐳᖅ.

1969 ᐅᐱᕐᖓᖓᓂ ᒥᖑᐊᖅᓯᕙᑦ ᐃᓂᖅᓯᓚᐅᖅᐳᑦ 12-ᓂᒃ ᑕᑯᑎᑦᓱᒥᓗ ᓴᓇᕗᐊᑲᓄᑦ ᖃᐅᔨᓴᖅᑎᓄᑦ (Eskimo Arts council). ᖃᐅᔨᓴᖅᑎᑦ ᑕᑯᔭᒥᓂᖅ ᓇᒪᒍᓯᒃᑲᒥᒃ ᓴᓇᕗᐊᖅᑎ'ᓇᑯᑦ ᐃᑲᔪᖅᑐᖅᐲ ᓴᓇᑎᑦᓯᑲᓂᖁᑉᓗᒥᑦ ᒥᖑᐊᑲᓂᒃ.

ᐃᑲᔪᖅᑐᒪᐅᒪᒥᒃ ᓴᓇᕗᐊᖅᑎ'ᓇᑯᒃ ᐃᓄᖕᓂᒃ ᐃᑲᔪᕐᓇᐊᑲᓂᖅᐳᑦ ᒥᖑᐊᖅᓯᑎᑦᓯᓂᕐᒥᒃ ᐃᓗᐃᑦᑲᖑᖅᑎᑦᓯᕙᓗᑎᒃ ᓂᐅᕕᐊᒃᓴᐅᔪᓗᐊᓕᖅᑎᑦᓯᕙᓗᑎᑦ. 1970-ᒥ ᒥᖑᐊᒪᐅᓂᑯᑦ ᓂᐅᕕᐊᒃᓴᖑᓕᓚᐅᖅᐳᑦ. ᒥᖑᐊᖅᓯᓂᖅ ᖃᒪᓂ'ᑐᐊᕐᒥ ᐆᒃᑐᕐᓂᕐᒥᐊᖑᒪᓗᐊᖅᑎᑦᓗᒍ. ᖃᐅᔨᒪᔭᐅᑦᓯᐊᕐᓂ ᒥᖑᐊᒪᐅᓂᑯᑦ ᓂᐅᕕᐊᖑᓗᓇᓚᐅᕐᒪᑕ ᑲᕙᒪᑯᑦ ᐃᑲᔪᕐᓂᖅ ᐊᔪᓕᓚᐅᕐᒪᑕ. ᑮᓇᐅᔭᓕᐅᕐᓂᐊᓕᕐᒪᑕ ᓇᒍᓇᕈᕐᓂᕐᒪᑦ.

ᑎᑎᕋᐅᔭᖅᑎᑦ, ᒥᖑᐊᖅᓯᔪᓗ, ᓴᓇᕗᐊᔪᔪᓗ ᑕᐱᓇᒍᑎᑕᓕᓚᐅᖅᐳᑦ, ᓴᐱᒃ ᑰᐊᐸᒥᒃ. ᑭᒍᓯᐅᖅ ᐃᓚᐅᖃᑕᐅᓚᐅᖅᐳᖅ ᑕᒪᑯᓇᓂ. ᑎᑎᕋᐅᑉᐸᒪ ᒥᖑᐊᒪᐅᓂᑯᖃᑕᐅᑉᓗᒥᑦ, ᑎᑎᕋᐅᔭᖃᕐᓂᖏᔭᐅᕙᓂᓗ.

ᑭᒍᓯᐅᑉ ᑎᑎᕋᐅᔭᒪᐃ ᑎᑎᕋᐅᑎᒥᐊᒍᑦ ᑎᑎᕋᖅᐸᓕᐅᕋᓗᐊᖅᑐᖅ. ᓴᓇᕗᐊᖅᑎ'ᓇᑯᑦ ᑎᑭᐅᒪᓂᒃ ᑲᓕᓂ (ᖃᑲᐅᓯᑦ ᐊᑦᓯᕆᖏᑐᑦ) ᑐᓂᔭᐅᑦᑕᒪᓕᕐᓕᐅᖅᐳᖅ. ᐃᒪᖃ ᐅᑭᐅᓂᒃ ᑕᓕᒪᓂᒃ ᑎᑎᕋᐅᑎᕐᐊᓂᒃ ᐊᑐᕐᔪᒃᓂᖅᓴᐅᓚᐅᖅᐳᖅ. ᑭᓯᐊᓂ ᖁᓚᕈᖅᓂᐸᕐᕋᓂ ᒪᓕᒃᓗᒍ ᑲᓕᒃᓂᒃ ᑎᑎᕋᔪᓯᕐᑲᐊᓕᐅᖅᐳᖅ, ᓚᕐᔪᑎᖁᐊᓂ, ᑎᒃᒥᓯᖅᑐᖁᐊᓂᒡᓗ, ᐃᓄᖕᓂᓗ. ᓴᓇᕗᐊᖅᑎ'ᓇᑦ ᓄᓕᐊᖓ ᐅᖃᐅᔪᖅ ᑭᒍᓯᐅᑉ ᑎᑎᕋᐅᔭᒪᐃ "...ᑎᑎᕐᓂᖏᑦ ᓴᓂᑐᓴᖅᓯᒪᕙᒃᐳᑦ ...ᐅᑦᓴᖅᑐᑦᓯᐊᕐᓯᒪᕙᓗᑎᒃ..."

ᑎᑎᕋᐅᔭᔪᔪᑎᑐ/ᓴᓇᕗᐊᔪᔪᑎᑐᑦ ᑭᒍᓯᐅᑉ ᑎᑎᕋᒪᐃ ᐃᓄᐃᑦ ᐃᓅᓯᖓᐅᖓᓂᒃ, ᐅᒃᐱᕆᖓᒪᐃᓂᒃ, ᐅᓂᑉᑳᖅᑐᐊᖏᓂᒃ, ᐱᓯᖕᓂᒡᓗ ᑕᑯᓇᖅᑎᑦᓯᔪᑦ. ᑎᑎᕋᐅᔭᒪᐃ ᑕᑕᑦᑐᑦ ᓯᓇᒡᓗᒃᑕᖅᐸᒃᑐᑦ, ᓂᒃᔭᖅᑲᖅᓗᑎᒃ ᐊᑎᖏᑦ ᒥᖅᓯᕐᓂᖏᓗ, ᕿᒥᕐᕈᐊᖅᑲᖅᓗᑎᒡᓗ ᑮᓇᕗᐊᖏᑦ. ᓴᓇᕗᐊᖅᑎ'ᓇᑦ ᓄᓕᐊᖓ ᐅᖃᐅᕐᐳᖅ: "(ᑭᒍᓯᐅᖅ) ᐅᑦᓴᕐᑐᑦᓯᐊᖅᐸᒃᑐᖅ ᐊᑉᐸᑎᒥᓂᒃ." ᑭᒍᓯᐅᑉ ᓴᓇᔭᖏᑦ ᐱᕋᖅᐸᓕᐊᔪᑦᖃᑕᐅᔪᑦ ᐃᓗᐃᑦ ᓴᓇᓯᖅᑐᓂ. ᑎᑎᕋᔪᕐᑕᐅᒪᑦ ᒥᑭᔫᑉᐸᓗᒥᑦ ᓯᓇᒡᓗᑖᖅᓂᑦ ᐃᓄᖕᓂᒃ ᓂᕐᔪᑎᖕᓂᓗ. ᐅᑉᓗᒥ, ᑎᑎᕋᒪᐃ ᐃᓕᑕᕐᓇᖅᑐᒪᒍᐃᑦ ᓯᓕ ᓯᓇᒡᓗᒃᑕᖅᓗᑎᑦ. ᑭᓯᐊᓂ ᑎᑎᕋᒥ ᐃᓚᖓᓂ ᓇᒍᓂᖅᓯᐸᓕᖅᑐᖅ ᐊᖏᔪᐸᓗᒥᑦ ᐊᑦᒪᐃᑦ ᑭᓇᐃᒍᐊᑉ ᐊᓕᓚᔪᒍᑦᑕᒥᒃ ᐃᓚᓂᑯᑦ ᑕᑕᑦᓯᕙᓗᑎᒃ. ᑲᓚᓂᒡᓗ ᐊᑐᕐᓂᖅᓴᐅᓕᖅᑐᖅ.

ᐊᐱᖅᓯᒪᐅᒪ ᐊᑦᓂ ᐅᖓᑕᓂ ᔫᕐᓇᑎᑦ ᑐᓇᒃᑯᓕᒥᑦ, ᐃᓄᐃᑦ ᓴᓇᕗᐊᒪᐃᓂᒃ ᖃᐅᔨᓴᖅᑎ ᐸᓂᐱᕐᒥ. ᑭᐅᓚᐅᖅᑐᖅ: ᓴᓇᔾᔭ ᑐᑭᖏᑦ ᐊᓈᓴᑦᓯᐊᖓᑕ ᐅᓂᑉᑳᖅᑲᖅᑕᐅᓚᕐᒥᓄᖅ. ᑲᕗᑦᑕᕐᒥ, ᑭᒍᓯᐅᖅ ᓂᐱᑭᑦᓯᓂ ᑭᐅᓚᐅᕐᒥᔪᖅ "...ᐃᒪᓄᓂᑯᑦ ᑎᑎᕋᕐᓂᑯᓐᓂᒃ ᑕᑯᔭᕐᖓᒪ ᖁᐱᐊᕐᒥᐸᒃᑕᑦᑲ ᓴᓇᒪᒍᐊᖅᒍᒥᑦ."

ᐊᓈᓴᓕ, ᐆᓇᖅ ᖃᐅᔨᒪᔭᐅᑦᓯᐊᓕᓚᐅᖅᐳᖅ ᑎᑎᕋᐅᔭᒃᑲᒥᓄᑦ ᓂᐱᖓᔪᓕᐅᑲᒥᓄᓗ. ᓂᐱᖓᔪᓕᐅᑲᒥᓄᓗ. ᓂᐱᖓᔪᓕᐅᕐᓂᑯᖓᑕ ᐃᓚᖏᑦ ᑲᓇᑕᐅᑉ ᐊᐅᓚᑦᓯᕗᕐᔪᐊᖓᑕ ᑎᑎᕋᕐᐱᖓᓂᓚᐅᖅᑐᖅ. ᐃᓚᖏᑦ ᓯᓚᕐᔪᐊᑉ ᑲᑎᒪᐱᔾᔪᐊᖓᓂᑦᓯᓂ, ᓂᐅ ᔪᐊᕐᒥ. ᐅᑦᓴᕐᓇᖅᑐᓕᐱᐅᕐᓂᖓᓴᖓ ᑎᑎᕋᐅᔭᒥᑕ ᐃᓚᖏᑦ ᑐᓂᔭᐅᓚᐅᕐᒪᑕ ᐃᒃᓯᕙᐅᑕᕐᔪᐊᕐᒧᑦ. ᑲᓇᑕᒧᑦ ᐅᒃᑯᐃᖓᓂᒍ 1984-ᒥ.

ᐆᓇᖅ ᐊᕐᓇᑦᕗᐊᕐᒪᑦ, ᐅᐊᔭᕐᒪᑦ, ᑭᒍᓯᐅᖅ ᑐᓂᓯᕗᔭᐅᓕᓚᐅᖅᐳᖅ ᐃᒃᓯᕙᐅᑕᕐᔪᐊᖃᕐᓗᓯᒍᑦ. ᑭᒍᓯᐅᖅ ᐋᑐᕚᒧᐊᓚᐅᖅᐳᖅ ᑐᓂᓯᔭᖅᑐᕐᓗᓂ ᑕᒧᐊᓯᒃᑎᑦᓯᒪᑦ ᑭᕗᓕᖅᐸᒥᒃ. ᖃᓄᐃᓇᖅᐸᓚᐅᓚᒥ ᑭᐅᔪᖅ: "ᐊᒥᐅ..." ᐃᕐᓱᖅᓯᒪᖅᓱᓂ.

photo by Nora Terriak Jarrett

ᐊᖅᐱᐊᕐᒥᐅᑕᖅ ᓵᓚᒪ ᑰᓕᖅ ᓄᓇᓯᑯᓐᓄᑦ ᓴᓇᔫᔪᖅ ᑐᓴᒃᓴᓕᓐᓄᕐᓂᐅᒍᓂ "ᐱᐸᓕᐊᔪᓕᓐᓂᖅ".

photo by Martha Flaherty

Baffin Island girl at hostel before examination at Montreal Childrens' Hospital.

photo by Willy Peryouar

David Ross Pupik, 3, tuned in at Baker Lake

A selection of photographs b

Nancy Ittulak and t

William Davis, Mark MacGuigan, Pierre Trudeau and Joh

Snowmobile repairman Senator Char

ITC journalism trainees.

photo by Nora Terriak Jarrett

nd in Nain Labrador

photo by Josh Teemotee

lunro at First Ministers' Conference on Aboriginal Rights.

photo by Ruby Arngna'naaq

Watt at home in Kuujjuak, Quebec.

Senator Willie Adams of Rankin Inlet at the Liberal leadership convention.

Mark Evaluardjuk, Baffin Regional Council chairman, at the First Ministers' Conference on Aboriginal Rights.

White bureaucrat loves the north despite near drowning accident

by Jobie Weetaluktuk

It was a spring afternoon of 1973 ten miles from Kangiqsualujjuaq (George River) in Northern Quebec.

John MacDonald, 44, was on his way ashore when the ice beneath his feet gave away. While winding his fishing line, he had failed to notice a dark patch on the ice.

It was a mistake many have not lived to tell. To panic in the unstable "candled ice" is similar to panicking in quicksand. Candled ice is formed by spring melt-off which seeps through the ice and produces razor sharp icicles.

As it turned out, MacDonald instinctively spread out his arms, perhaps a sign that he is better suited to northern life than most white men. He did not go under, winning half the battle—but only half. His companion, Mark Annanack, could safely get within 20 feet of him--but no more. The current tugged at MacDonald.

That was 12 years ago. Today MacDonald has a modest but secure office in Les Terrasses de la Chaudiere in Hull, Quebec. The lean blue-eyed Scottish descendant is a bureaucrat—head of the cultural and social development branch of the Department of Indian Affairs and Northern Development (DIAND).

His section publishes *Inuktitut* magazine, carries out linguistic projects (in conjuction with other native organizations) and provides Inuktitut translation services among other things.

A dedicated public servant, MacDonald is usually the first to arrive and one of the last to leave his office. Sam Metcalfe, a linguist who works with MacDonald, calls him "one of the best people I have ever worked with." MacDonald is respected for his knowledge of and commitment to the North and the Inuit.

Leaning forward on his desk during an October interview, the angular MacDonald calmly recalls his near-drowing. He still "shakes" at the mere thought of the incident, and considers himself "lucky."

When the ice gave way, MacDonald and Annanack were fishing ten miles from George River, about 900 miles north of Quebec City. Annanack extended his rifle to MacDonald, but it didn't even come close. Annanack watched helplessly as MacDonald inched his way to solid ice. When MacDonald finally got out, they wrung out his clothes. They walked all the way to George River in the spring twilight.

Born in Glascow, Scotland in 1940, MacDonald has one sister, Elizabeth. His father, William, an agriculturist, was sent to Nyasaland (Malawi) Africa, when John was nine. His mother, Jane, was a nurse. The MacDonald's stayed in Nyasaland for six years. MacDonald and his sister went to school in Zimbabwe (Southern Rhodesia) since there were no schools in Nyasaland.

MacDonald was 15 when they returned to Scotland. Four years later he was on his way to Winnipeg, Manitoba, one of many young Scots who came to Canada to work for the Hudson's Bay Company (HBC). A year later he was on a Bay-owned Beaver aircraft heading to Cambridge Bay, NWT.

On the way, the plane landed in Eskimo Point. MacDonald was impressed by the small community of about 50 people. He was delighted to learn it was a typical northern village.

In his career as a Bay post manager, MacDonald did more than sell merchandise and buy pelts. Although he had no medical training, MacDonald administered medication to the sick, extracted teeth, stitched wounds, and faced life and death situations. In emergencies he was given treatment instructions over the radio. He found it intensely personal. He was "involved in all levels of community life."

MacDonald thinks working as a Bay manager in his day was more interesting than it is now.

In 1967, he was "fortunate enough" to meet Montreal native Caroline Tincomb in George River. When Caroline was a child, the Tincombs used to board Inuit hospital patients who were well enough to go home but had to wait for transportation in the summer. At one time, the Tincombs fostered two Inuk children, Evie Ekiluak, who died a few years ago, and Jaaco Mark.

In 1972, MacDonald wed Tincomb in Montreal. They went back to George River and stayed for about eight years. Caroline taught school while MacDonald was working for the Economic Development branch of DIAND. He was helping Willie Emudluk set up a fishing and hunting outfit. They stayed in George River until they moved to Ottawa and MacDonald took his current job.

In Ottawa, the MacDonalds acquired a typical Glebe house which they upgrade annually. In the basement, MacDonald has a Kayak project going.

MacDonald has always had an interest in low water crafts, but is particularly "fascinated with kayaks." He finds the shape and the maneuverability of the kayak to be invaluable. Eight years ago, MacDonald made his first kayak. He recently acquired an interest in the Greenlandic style of kayak-making. Last summer he made a kayak with a friend. On the maiden voyage he overturned, and thought his work was for naught. However, he developed the sense of balance needed for the delicate craft with a little practice.

MacDonald often goes to Mooney's Bay on a summer weekend with his kayak. MacDonald's place is situated near scenic Dows Lake. It takes him about an hour to get to Mooney's Bay (over three (3) kilometres away).

A real kayak enthusiast MacDonald, went to Madawaska Kanu Camp to learn about kayak rolls and white water kayaking in the summer of 1983. He and his friend wanted to challenge the exhilarating rush of white water kayaking. The awesome power of the rushing rapids forces the kayaker's mind to ascend to a higher level of calmness. Kayak-rolling, according to enthusiasts, takes practice, in water as shallow as three feet. Rolling can be done in the rapids as well as in calm water.

photo by Jobie Weetaluktuk

MacDonald in his Greenlandic Kayak at Dow's Lake

MacDonald likes sports, but, not as a spectator. He said the Kayak training was well worth the over $500 it cost. The "good training" in the "nice white water" could well be an understatement. MacDonald's interest in "things Inuit" is also reflected in his interest in Inuktitut—the Inuit language.

For ten years MacDonald was the head of the cultural and linguistic section of DIAND. During his tenure he saw the development of a standard Inuktitut writing system, the establishment of the Inuit Cultural Institute of the NWT and Avataq Cultural Institute of Northern Quebec, among other things.

MacDonald feels he "sometimes gives the impression" that he is fluent in Inuktitut, but he insists that his "fluency should be qualified." However, Sam Metcalfe, a well known Inuit linguist from Labrador, confirms his fluency. Metcalfe, who works with him said MacDonald is "very fluent" in Inuktitut and pointed out, that some of the younger Inuit at DIAND often come to MacDonald in search of Inuktitut words. Metcalfe also said MacDonald knows a lot of dialects, having been to many parts of the Arctic. MacDonald, however, did not think this was accurate. He also said that he has lost some of his Inuktitut since he came to Ottawa. When first interviewed for this article, MacDonald hoped he and his family could go back up North, even for a visit.

His prayers were apparently answered later when he was appointed to a position in the Northern Science Research Center in Igloolik, NWT.

MacDonald, "glad to get back to things northern" will have another chance to polish his Inuktitut. The MacDonalds will move in March, in time to extend their winter from the not so brief winter of Ottawa. Their current plan is to stay for two years. But knowing the MacDonalds love for the North, it could well be extended.

Inuk perfectionist graduate of high school, college.

by Jobie Weetaluktuk

She is slender and quiet, almost timid looking. Her beautiful smile verifies the "always pleasant" compliment paid to her by Eileen Mac Athur, who has known her since she was a toddler.

Her name is Martha Palliser. She is an Inuk from Inukjuak in Northern Quebec, though she is partly of Labrador ancestery. She is one of the few Inuit who live "more or less permanently" in the south.

Palliser came to Ottawa in 1976 to further her studies at Ottawa's Highland Park High School. She is one of the few Inuk graduates of both a southern high school and a business college. Two years after her enrollment, she graduated from Highland Park along with two other Inuk students. A year later she graduated from Ethel Gould Business College, also in Ottawa. But the really big deal for Palliser was her high school graduation.

Palliser was nervous, as were Michael Kasudluak, and Elijasie Nowkowalk—both of Inukjuak. Palliser's sister was there for the occasion, as were the parents of Kasudluak and Nowkowlak. The three were full of smiles, but also nervous.

The tension climaxed when the principal of Highland Park introduced his "special graduates." Kasudluak and Nowkowalk nervously clung to their seats, unwilling to make a speech. Palliser, not one to disappoint the crowd and the special guests, got up and made for the podium.

She turned to face the assembly and the CBC North television camera, which was there for the occasion. Her size saved her from the focus of many eyes. The podium was too high, making it impossible for her to see anybody. First she spoke in Inuktitut, triggering speculation about what she was saying. Then she provided a loose translation for the English audience.

"That evening, I had everybody whistling," says the colourful, long-time bureaucratic baron of DIAND vocational training, Ralph Ritcey. Indeed, it was a memorable time. It was the first time so many Inuit youngsters had graduated from a southern high school at one time.

The following year, when she was at Ethel Gould Business College, she met David Roberts. Palliser was rooming with Rita Novalinga, who at the time was working with Roberts for the *Igalaaq* newspaper. They had seen each other with mutual friends, but never met formally, that is until they went to watch a movie on a "blind date."

Today, Palliser "will go wherever David goes." They have tentative plans to go to Frobisher Bay when Nortext establishes a sub office there. Although they are very close, anytime they have an argument, Palliser and Roberts still jokingly blame a friend who 'fixed them up'. The handsome couple have an apartment in the west end of Ottawa, overlooking the Ottawa River.

In the workplace Palliser has high standards.

Palliser is a "perfectionist... excellent A-1" in the words of Ritcey, who has seen many Inuit students perform in the south. Palliser worked for Ritcey in the vocational training operation as a secretary and receptionist. She often wondered what her education was really for, but from Ritcey's high opinion of her it's apparent she never let it show in her work or performance.

New York "city" is one place that did not bore Palliser. Overwhelmed, she "just looked at everything." It was the summer, and Palliser and Roberts had gone to the Big Apple for a vacation. But it was not all enjoyable.

One time they spent three hours trying to get a taxi. They hailed taxi after taxi, only to have someone else snatch it before they could get in. At one point they even had the cab door open when somebody hopped in and took off, even without saying so much as "thank you."

Palliser's first-hand experience with the New York rat race did not impress her. "I would not want to live there" she said. "There are too many people."

Although she has more or less lived in a city for eight years, Palliser is still very much a country girl. She gets "really homesick," especially around Christmas time, but was not able to make it "home" last Christmas. "Home" is Inukjuak, where she was born and where her most immediate relatives still live.

Palliser was born in 1959 in the Nursing Station, the second last child in her family. Most of her eight siblings are from a previous marriage, and one is adopted. Palliser's father died when she was five or six years old. She does not remember much of him, but remembers more about her mother who died about five years later.

A world away, Palliser now works for Nortext as a translator and photo-typesetter trainee. She does her translation on an Inuktitut-English computer called a Comograph. She also had a short stay with *Inuktitut* magazine of DIAND as a translator, working on another Inuktitut-English computer, the "Super Brain."

Palliser likes working on the computer, "It's fun...I like working on it," she said while working for *Inuktitut* magazine.

Palliser has always been a worker. She always gives her best effort, and it often showed when we attended secondary school in Inukjuak. Then there was the time we had to recite pages of the Anglican Prayer book. This reporter stumbled every step of the way, as did most of my collegues. Palliser recited page after page, without fault.

Like Ritcey says: "Excellent A-1."

photo by Jobie Weetaluktuk

"Always pleasant", Martha Palliser

Struggle for legal survival

by Nora Terriak-Jarrett

When Jeela Moss-Davies was very ill some years ago, she had to be evacuated from Broughton Island to the hospital in Frobisher Bay. Luckily her illness wasn't severe but the bill she received when she got home was enough to take her off her feet. She had been billed for the trip to and from the hospital and the cost of her stay and care while there. She looked into it, because Inuit are not required to pay hospital bills or evacuation at the doctors request . Much to her surprise she was no longer considered an Inuk. She had married a white man, therefore losing her Inuk status. She recalls this as the first attempt to fight for something which was rightfully hers, and because she did there was a change made in the constitution to relinquish the rights of Inuit from the Indian Act. There was quite a difference between the two and there have been other differences noted and changed since then.

The Inuit women's organization made it's move out of the Native Women's Association of Canada in 1981. It became known as the National Inuit Women's Association. During the Native Women's annual general meeting in June of 1981, the Inuit Tapirisat of Canada which represents the Inuit, had been asked to present a paper on Inuit women and the constitution. In the final days of the meetings a resolution mandated the Native Women's Association of Canada to lobby on behalf of the constitutional interests of the regional native womens groups which were Indian, Inuit and Metis. The Inuit women at the meetings opposed this resolution for several reasons.

Firstly, the Inuit Committee do National Issues, created by ITC was already mandated by the Inuit population to represent their constitutional interests. The Native Women's Association of Canada representing such diverse cultural and social backgrounds was not seen by the Inuit women as an adequate spokesman for them.

The concerns of the Inuit women were expressed and the result was an amendment to the constitution, changing the name to the more general "Native Women" from Indian, Inuit and Metis women of Canada.

In June of that same year, after The Native Women's AGM, six Inuit women from the Ottawa ITC office and Makivik in Montreal made a presentation to the Indian rights for Indian women AGM in Montreal. The women were Betty Brewster, Eeta Kanajuk, Annie Padlo, Leah D'Argencourt, Minnie Freeman and Mary Sillitt.

Three meetings were held by the Inuit Women at the ITC office in Ottawa to discuss the role of Inuit women in the National Women's Association. They concluded that the concerns and needs of the Inuit and Indian women were different, therefore, the National Native Women's Association comprised of mostly Indian women could not represent the Inuit womens needs adequately.

The NWAC had a board of 24 directors who were selected from each province and territory. The Inuit women, with two directors, felt they were too tiny a minority to be effective.

Secondly, the Inuit women also questioned that a working relationship with NWA would be beneficial. They agreed to present the NWAC constitution to ITC's lawyer for his opinion on possibly breaking away from NWAC.

The Inuit women felt it would be in their best interest to organize their own National Inuit Women's Association, a distinct group to meet the needs of Inuit women of Canada.

photo by Nora Terriak Jarrett

President, Jeela Moss-Davies holds visitor Karam Amarualik with IWA staff in Ottawa office.

In September of 1981, Mary Sillitt made a presentation to an ITC AGM expressing their concerns. It was moved by Fran MacIntosh and seconded by Pauloosie Padlayak on September 25, 1981 that a National Inuit Women's Association be formed.

In November of 1981, Sillitt and D'Argencourt met with representatives of the Native Citizens Directorate of Secretary of State requesting funds to form a National Inuit Women's Association. They were advised to submit a proposal. $15,000 was requested to hire a person to do the groundwork and in January 1982 they received their first cheque of $7,800 to hire this person. An additional $7,800 was received in February.

On March 8, 1982, Jeela Moss-Davies was hired as co-ordinator of the Inuit Women's Association for three months at $2,500 per month. Another proposal was made in March 1982 to the NCD requesting $205,336.00 for an Inuit Women's organization founding meeting. No money was received at that time but on June 14, 1982 Sillitt again met with the directorate and was told they would receive $10,000 to continue to pay Moss-Davies until the Inuit women were organized.

Sillitt who then worked with the Inuit Committee on National Issues drew up a lot of proposals for IWA Her last proposal requesting $11,880.00 to continue to pay Moss-Davies was granted, less $1,880.00 At that time Sillitt left ICNI and her role in the Inuit Women's Association diminished

Moss-Davies who has been with the Inuit Women's Association since the beginning is now president. Her role as president is to ensure that the association activities are relevant to Inuit women. Ties have been established between Greenland and Canadian Inuit. The first objective was to unite women from Labrador, Northwest Territories and Quebec. The organization has involved Inuit women in decisions affecting Inuit women

Another objective of the Association is to familiarize Inuit children with their heritage, language and cultural values. This need is felt to be acute in the North due to lack of teachings by parents and "southernization" through television. There are problems of wife battering, alcohol and drug abuse, economic and youth problems, discrimination like anywhere else is a problem in the North, more acute in some areas than others

Moss-Davies is adamant that the Inuit Women's Association is not a feminist group. "Feminism is not practical, we can find other ways of enchancing capabilities of women in our society, Moss asserts. "Our role has been geared towards survival, not just staying in the home." There are women who hunt regularly with their husbands. Those are women who could make it on their own if they ever had to."

Woman combines conflicting lifestyles

by Ruby Arngna'naaq

At 31, Labrador Inuk Mary Sillet seems to "have it made" in Southern terms

The attractive senior policy officer in the native citizens directorate of Secretary of State is one of Ottawa's upwardly mobile civil servants, complete with a house in trendy Ottawa South.

The house Mary and a friend bought has 16 rooms and is right next to a cloistered nuns' convent. Surrounded by her enormous house and antique furniture, Mary says life sometimes gets in the way of ideals, once a person becomes a civil servant. You can't always serve the Inuit community on starvation wages. "I want to buy things for my baby... and there are the bills."

In spite of her status, Sillet still identifies with the Inuit of Labrador with whom she has spent years working. She resents them being treated as the lower class of the Canadian Inuit. Her arms flying, she spills out her anger. "But they *are* as qualified (yet) they feel they have to prove their seriousness, to be more competent than the rest of the Canadian Inuit."

Mary Sillet was born on July 10, 1953, out of wedlock in Hopedale, Labrador, 1,000 kilometres north of Halifax, Nova Scotia. At six months, she was adopted by her grandparents, Jerry and Ester Sillet, to give her mother a "fresh start" in her marriage. Before she turned school age, Jerry Sillet moved his family to Happy Valley, 100 km south of Hopedale. Jerry became a carpenter with the armed forces. His wife, Ester, worked as a domestic for the white families.

When Mary Sillet turned six, she entered kindergarten in the Anglican-Moravian School in Happy Valley. She remembers being confused because she could neither speak, understand nor write English. She also remembers her teachers telling her parents her English had to improve.

In spite of those "hard working" days, Mary did well enough in school for Peacock to get her away from some of her home responsibilities and into Northwest River Domitory across the inlet from Happy Valley.

The dormitory was run by the International Grenfell Association for coastal Labrador children wanting high school education, as well as for some children from broken homes around the coast of Labrador. Mary was then 15.

During that year Peacock, along with the teachers, convinced Mary to enter Memorial University in Newfoundland to study social work. In her third year, Mary discovered she preferred law. But, she recalls, "It was too late to change...I had spent three years and a lot of money so I graduated," with a BA in social work.

Mary's first job after graduation was as a researcher with the Labrador Resources Advisory Council (LRAC). Within two months she was elected a board member for Labrador Inuit Association (LIA). Thoroughly enjoying her work, she would spend eight to 12 hours a day researching, writing up proposals and attending meetings. "All of a sudden, I had a reason for living."

Mary has always enjoyed helping people. She got into charity work. She helped organize baseball games for the children of low income housing units in Goose Bay, and supervised other activities for the poor and for LIA. At Christmas and Easter she helped wrap gifts for the poor.

But her success was not always appreciated. She recalls comments like: "You think you're so smart just 'cuz you've been to university!" Mary sometimes took those criticisms to heart.

In 1980, Mary moved to Ottawa to work as co-ordinator for the Inuit Committee on National Issues (ICNI). This involved keeping the Inuit and their organizations informed on Constitutional developments, and also attending meetings of the National Native Women's Association.

In this job Mary says she really got some insight into the administration of various regional and national Inuit associations. She didn't always like what she saw. Mary says she was shocked to see some of the figures spent for benefits, salaries and increments—figures people love access to.

Mary was assigned to sort out invoices Makivik had been sending to ICNI, for helping fund ICNI's founding meetings. She concedes ICNI should repay Makkivik, but she could not agree that ICNI should pay for Northern Quebec people to come to Parliament Hill in Ottawa to protest. In 1981 the natives of Canada felt they might lose their aboriginal rights under the new Canadian Constitution. So they held a huge demonstration in Ottawa. The few NWT protestors that were at the Hill lived here and a few more paid their own way to participate.

That same year, Mary met Kendall Lougheed, one of the non-native key movers in the Inuit Broadcasting Corporation (IBC) of that year. The two now have a year-old boy named Matthew. She admits to having been one of those mothers who finds pregnancy difficult, physically and emotionally. And to complicate matters, Matthew was born with colic. Mary enjoys motherhood, and would like to spend more time with her baby. But she does find her new role demanding. "When you have a child you are never free to do anything... you always ask 'is my baby going to need me'?'

Mary believes there are some fundamental differences between southern and Inuit children. She wants her son to have some basic manners, like being able and willing to give a seat on the bus to elderly, crippled or pregnant women. She finds southern children "sadly lacking" in such courtesies. She would also like Matthew to have a sense of community and a feeling for his roots, and feels Southerners lack that feeling. "I want Matthew to have a sense of his roots (Inuit)—get an emotional attachment to the land."

"I want him to understand why

photo by Ruby Arngna'naaq

Mary Sillet enjoys herself at Inuit Women's Open house

people put so much energy in rights ...I also want him to spend some time at home with naanatsiaq (grandmother) fishing, getting acquainted with the land...I don't think he can learn that by words."

As Mary talks about her son's need to find his roots, it becomes obvious that she wants to get closer to her's, too—'My hope is to go back home; I pray that I'll go home." says Mary. She may be doing well in Ottawa, but she is always homesick for the land. And her heart is with her people.

ITC's trainees ...

Martha Flaherty

Martha Flaherty, 34, was born in Northern Quebec and grew up in Grise Fiord. Martha's daughter, Lalenia, is 12. Martha is grand-daughter of the noted Canadian documentary film-maker, Robert Flaherty. She has had many careers She studied to be a nursing assistant when she was in her early 20s but decided that nursing wasn't for her and trained to be an interpreter-translator.

She has travelled all over the world in that capacity and has since worked for Indian and Northern Affairs, Tungavut Federation of Nunavut, and as an assistant to Peter Ittinuar, the former MP for Nunatsiaq riding

Martha isn't sure what she would liek to do after she finishes the course, but judging from her past track record she is bound to be successful at whatever she pursues.

photo by Nora Ternak-Jarrett

Inuktitut teacher Sam Metcalfe and Debbie Evaluarjuk

Deborah Evaluarjuk, 19, of Igloolik, NWT, now attends the Inuit Tapirisat of Canada's journalism training program and previously worked at *Nunatsiaq News* as a translator, and as a government illustrator and store cashier.

Evaluarjuk took upgrading in Frobisher Bay's adult education center and finished with various grade levels.

Evaluarjuk would like to complete her Grade 12 equivalency at Algonquin College in Ottawa. She does not know whether she would rather go back to *Nunatsiaq News* or work for CBC radio in the North.

Josh Teemotee takes time to turn his back on his work.

Joshie Teemotee, 24, of Frobisher Bay, NWT, is currently attending the Inuit Tapirisat of Canada's journalism training program. His previous jobs include lifeguard, parralegal, newspaper and newsletter reporter and photographer.

Teemotee got his Grade 12 equivalency from the Gordon Robertson Educational Center in Frobisher. He worked as reporter for the *Inuit Today* newsletter before lack of funds forced its closure. He hopes one day to work there again.

Of the course Teemotee says "I think despite its growing pains that the students have learned more than they thought. It is a good course. Other writers have told me that my writing style has improved greatly, so this course has helped me."

Journalism trainees and instructor Robert Rupert

Bob Rupert and Martha Flaherty consult as Caroline Freibauer looks on.

... one year in Ottawa

photography teacher, Linda Marchand listens while student Jobie Weetaluktuk explains

Nora Terriak-Jarrett usually thinks it's funny

Jobie Weetaluktuk, 26, of Inukjuak, Northern Quebec, on the shores of Hudson Bay, has done a lot of things. In Inukjuak he's taught Grade 7 and Level 1 at the Kallulik Secondary School.

Last January he was a manager-trainee for four months at the Inukjuak Hudson's Bay store, before coming to the journalism program.

Jobie has a Quebec Secondary High School Graduation diploma.

Jobie's common law wife, Caroline Rowin, gave birth in October to son William Nalukturuk Rowin-Weetaluktuk. Caroline is a teacher on a year's leave from the Kativik School Board.

"I've learned a lot...writing, about politics like at the Liberal Leardership Convention, photography," says Jobie about the journalism course.

Jobie won first prize in November at an Indian Affairs and Northern Development sponsored photo contest among the Inuit Journalism students.

Nora Jarrett, 32, was born in Hopedale, Labrador. She married when she was young and lived in the United States for eight years. When Nora returned to Labrador with her two children she was unable to find a job and eventually moved to Ottawa. She has lived here for about three years

When she finishes the program she woul dlike to help the people in Labrador. She says it makes her angry that "the white people in Labrador who have Inuit and Indian ancestry put their own people down "

Although Nora joined the program a few months later than the others, she has proved to be one of our top trainees Nora's daughter, Holly is 11. Her son Tony is six

Kathy Lyall works intently on political issues

photo by Deborah Evaluarjuk

Ruby Arngna'naaq and Willy Peryouar find something rather humorous

Willy Peryouar enjoys his smoke and drink

Willy Peryouar

Willy Peryouar, 26, was born in an igloo in Aberdeen Lake, 100 miles west of Baker Lake in the Keewatin region of the N.W.T. He graduated from the Sir John A. Franklin High School in Yellowknife, N.W.T. in 1977

Willy has worked as a N.W.T. government printer and as a reporter-trainee for Nortext Information Design Limited. He last worked as assistant housing manager at the Baker Lake Housing Association before joining the Inuit Journalism Training Program in March of 1984.

Willy would like to work in the media field after the course is completed. But he adds that there are not too many newspapers in Baker Lake, in fact none at all. "I'd like to work at a paper that's been around a while," says Willy.

Ruby Arngna'naaq

Ruby Arngna'naaq, 37, of Baker Lake is the oldest and perhaps the most outspoken of the ITC journalism trainees. And Ruby doesn't talk much about herself, feeling that actions speak louder than words.

Trained as a clerk at Winnipeg's Success College, she has tackled many jobs, from working as a producer with the Inuit Broadcasting Corporation, and managing the Baker Lake Co-op, to contract work for the government of the Northwest Territories. Ruby has a nine year-old daughter named Colleen.

everyone can write it takes special training in order to write something one could show to others without apologies. You see...I write a lot, but my writings come out in jumbles, nothing like I wanted them to say or mean." Ruby can now show her writing to others without apologies and she has also developed other communications skills.

Ruby joined the program to develop her writing skills. In her application letter she wrote "although

ᐃᓄᐃᑦ ᓯᓚᕐᔪᐊᒥ ᑲᑎᒪᔩᕐᔪᐊᖏᑦ

ᐃᓄᐃᑦ ᓯᓚᕐᔪᐊᒥ ᑲᑎᒪᔩᕐᔪᐊᖏᑦ (ᐊᐃᓯᓯᒃᑯᑦ) ᐱᒻᒪᕆᖏᑦᑐᒥᒃ ᑳᓐᑮᓯᑦᑕᐅᓯᒪᒻᒪᑦ. ᐊᒻᒪᓗ ᑭᒡᒐᖅᑐᖅᓱᑎᒃ ᐋᓚᓯᑲᒥᐅᓂᒃ. ᐊᑯᑦᑐᕐᒥᐅᓂᓗ ᑲᓇᑕᒥᐅᓂᓗ ᐃᓄᖕᓂᒃ.

ᐃᓄᐃᑦ ᐃᓱᒪᒃᑲᓐᓂᖅᑐᑎᒃ ᐃᒃᐱᒍᓱᖕᓂᒃᑲᖏᓐᓄᑦ ᐊᒥᓱᓂᒃ ᐱᑦᔪᑎᒃᑯᑎᒃ ᑕᒪᒃᑯᐊ ᐱᒻᒪᓇᐅᓂᖏᑦ ᐃᒃᐱᒋᔪᓱᐊᖅᑐᑦ ᓂᕈᐊᑦᑕᐸᒃᐸᑦ ᑲᑎᒪᖅᔪᐊᕆᐃᒻᒪᑕ. ᐊᖅᑯᑦ ᐱᖕᓱᑦ ᓈᑦᑐᐊᖅᒪᑕ ᑲᑎᒪᑎᓪᓗᒥ ᐊᑐᓕᖅᑕᐅᔪᒪᔪᑦ ᐊᖏᒃᑎᒦᒍᑕᐅᓪᓗᑎᒃ. ᐃᓄᖕᓄᑦ ᐊᓛᓯᑲᒥᑦ ᐊᑯᑦᑐᓂᑦ ᑲᓇᑕᒥᓗ. ᐅᒃᐅᓯᕆᓪᓗᒥᓗ ᑲᓄᖅ ᐊᑐᓂᒃ ᓄᓇᓖᑦ ᑲᓄᐃᓕᒥᐊᖅᓂᐊᖅᒪᖁᑕ. ᐱᑦᔪᑎᒥᓪᓗᒥᑦ ᑖᒃᑯᐊ ᓄᓇᐃᑦ ᐊᑎᓲᕆᔭᖅᑐᓂ ᒪᐸᒪᒃᐳᖅᓂᖏᓐᓄᑦ ᑖᒃᑯᐊ ᓄᓇᓖᑦ ᐊᑐᓂᑦ ᐊᐅᓚᑦᑎᒥᐊᒃᐸᒃᑐᑦ ᐊᑐᕈᒪᔪᒥᓂᒃ. ᐃᓄᐃᑦ ᐱᓕᕆᐊᖃᕈᓐᓇᓯᐊᖅᑕᖏᑦ ᓯᓚᕐᔪᐊᒥᐅᓄᑦ ᑐᓴᖅᑕᐅᑎᒃᓱᒥᒃ.

ᐱᑦᔪᑎᒥᒍᑦ ᐊᑯᑦᑐᕐᒥᐅᑦ ᐋᓚᓯᑲᒥᐅᓗ ᐃᓄᐃᑦ ᑮᓇᐅᔭᑦᓵᕋᓯᐊᕈᓐᓇᖅᓂᖏᑦ ᓄᓇᒥᔪᒥᓂᑦ. ᓇᒻᒥᓂᖅ ᐅᐊᓪᑎᑐᓐᓇᖅᓂᖅᓴᐃᓕ ᐊᐃᓯᓯᒃᑯᑦ ᖃᓄᖅ ᐊᐅᓚᓂᐊᕐᓂᖅ.

ᑕᒪᓐᓇ ᑲᓇᑕᒥ ᐃᓄᓐᓄᑦ ᑮᓇᐅᔭᖃᖏᓐᓂ ᐃᒃᐱᓇᖅᑐᒥ ᐃᓱᒪᒥᔭᖅᓱᐊᒥᓂ ᐃᒃᐱᒍᓱᑦᑎᐊᖏᓐᓂᖅᓴᐅᔭᕈᑕᐅᔪᖅ. ᑕᐃᒪᐃᒻᒪᑦ ᐊᐃᓯᓯᒃᑯᑦ ᐱᓕᕆᐊᓇᓯᐊᖅᑕᖏᑦ ᑲᒪᒋᔭᐅᐸᒃᑯᑦ ᔫᓯ ᐃᓄᐃᑦ ᒪᓕᒃᑐᒥᑦ ᐃᒃᐱᒍᓯᓐᓂᖅᐹᑦ. ᑖᒃᑯᐊ ᑲᓇᑕᒥᐅᑦ ᐃᓱᒪᒥᔭᖏᑦ ᐃᒃᐱᒋᔭᐅᑦᑎᐊᖏᓐᓂᖅᐸᐅᓗᑎᒃ ᔫᓯ.

ᐊᐃᓯᓯᒃᑯᑦ ᖁᐅᔨᕙᖅᑕᐅᓯᒪᓂᖓ ᑕᐅᑦᑐᒍ ᓇᓗᓇᖅᑑᔭᖏᑦᑐᖅ ᑖᒃᑯᐊ ᐊᑯᑦᑐᕐᒥᐅᑦ ᐋᓚᓯᑲᒥᐅᓗ ᐱᔪᒪᔭᖏᓐᓂᒃ ᓵᑉᐳᑎᖏᑦ ᐃᒃᐱᒍᓱᓐᓂᖅᓴᐅᔭᖅᑐᑦ.

ᐊᐃᓯᓯᒃᑯᓐᓂ ᐊᖓᔪᖅᑳᖓᑕ ᕼᐊᓐ ᐸᐱᐊ ᕈᓯᖕ (Hans Pavia-Rosing) ᓄᓇᖓᓂ ᐊᑯᑦᑐᕐᒥᐅᑉ ᓵᑉᐳᑎᖏᑦ ᑮᓇᐅᔭᑎᒍᑦ ᐃᑲᔪᖅᐸᒻᒪᑕ ᐊᐃᓯᓯᒃᑯᑦ ᑎᑎᕋᐱᐊᓂᒃ. ᐊᑯᑦᑐᕐᒥᐅᑉ ᓵᑉᐳᑎᖏᑦ ᓈᓚᒃᐸᒃᑐᑦ ᐊᐃᓯᓯᒃᑯᑦ ᐊᑐᕆᒪᔪᖏᓐᓂᒃ ᐊᔪᖅᑎᖅᑕᐅᔪᒪᔪᓂᒃ. ᐊᒻᒪᓗ ᐃᓚᖓᓂᒃᑯᑦ ᐊᔪᕆᖅᑐᐃᓐᓇᖅᐸᒃᑐᑎᒃ.

ᐋᓚᓯᑲᒥ, ᓄᐊᑦ ᓯᓗᕐᒥ ᐳᐊᕆᒥ (North Slope Borough) ᐊᐃᓯᓯᒃᑯᑦ ᑎᑎᕋᐱᐊ ᑮᓇᐅᔭᑎᒋᑦ ᐃᑲᔪᖅᑕᐅᐸᒻᒪᑦ. ᐊᒻᒪᓗ ᓇᒻᒥᓂᖅ ᑐᓴᒃᓴᓕᐅᖅᐸᒃᑐᑎᒃ ᐱᑦᔪᑎᒃᑐᒥᒃ ᐋᓚᓯᑲᒥᐅᑦ ᖃᓄᖅ ᐊᐃᓯᓯᒃᑯᓐᓄᑦᑐᓐᓂᒃ. ᐊᒻᒪᓗ ᐊᐃᓯᓯᒃᑯᑦ ᐊᑐᓕᖅᑕᐅᕙᔪᖕᓂᒃ ᓈᓚᒃᐸᒥᔪᑦ ᐊᔪᕆᖅᑎᓐᓇᔪᒃᑲᓗᐊᖅᑐᒥᑦ.

ᑲᓇᑕᒥᑦ. ᐃᓄᐃᑦ ᓄᓇᑖᕋᓯᐊᖅᑎᖁᐅᕋᓗᐊᖅᑎᓪᓗᒥᑦ ᐊᑕᐅᓯᐅᖏᑦᑐᒥᒃ ᑭᓯᐊᓂ ᒪᑭᐱᒃᑯᑦ ᑯᐸᐃᑦ ᑕᕐᕋᖓᓄᑦ ᑲᑦᑐᓴᖅᑎᕆᔪᑦ ᐃᑲᔪᖅᑐᑦᐸᒃᑐᑦ ᑮᓇᐅᔭᑎᒍᑦ ᐊᐃᓯᓯᒃᑯᑦ ᑎᑎᕋᐱᐊᓂᒃ. ᑲᓇᑕᒥ ᐃᓄᐃᑦ ᑕᐱᕆᓯᒃᑯᖏᑦ ᑎᑎᕋᖅᑎᑦᑎᔫᒪᓗᐊᑦ ᐊᑭᖅᑎᓇᒍ ᐋᑐᕚᒥ.

ᐊᐃᓯᓯᒃᑯᓐᓂ ᐃᓱᒪᓗᒋᔭᖓ ᖄᑦᔫᕐᔪᐊᑦ ᒥᒃᓵᓄᑦ ᐃᓕᑕᖅᓯᒪᓪᓚᑦ ᑲᓇᑕᐅᑦ ᒪᑉᐱᒃᑯᖏᓐᓄᑦ. ᑲᑎᒪᕐᔪᐊᖁᑎᖃᑎᒍᑦ ᐃᓕᑕᖅᓯᓕᓚᐅᖅᑐᖅ ᐊᖏᖅᑕᐅᑎᑕᐅᓂᖓᓄᑦ ᐃᒃᐱᒍᓱᒃ ᑲᑎᒪᕐᔪᐊᖅᑎᓪᓗᒋᑦ. ᓱᓕ ᐳᓚᑖ. ᑲᑎᒪᕐᔪᐊᖁᒃᑕᐅᔪᖅ ᒪᑉᐱᒃᑯᖏᑦ ᐃᑎᐱᒃᑯᓄᑦ ᐊᐱᕆᓚᐅᖅᒪᑦ ᐊᔪᕆᖅᑐᐃᓕᖅᐅᖁᓯᓐᓂᖅ ᖃᑕᖑᑎᒋᔭᐅᖃᑦᑕᖁᔨᓗᓂ ᐅᑭᐅᖅᑕᖅᑐᒥ.

ᔫ ᑲᓖ ᒪᑉᐱᒃᑯᓄᑦ ᑲᑎᒪᔩᓪᓚᕆᐅᖃᑕᐅᔪᖅ (External Affairsᑯᓄᑦ) ᐊᐱᖅᓱᐃᓚᒥ ᑕᒪᑐᒥᖓ ᐊᑐᕐᑕᐅᔪᒪᓯᒪᔪᒥᒃ ᖃᐅᔨᓴᖅᓯᒪᒪᓂᑦ ᖃᐅᔨᒪᔪᓂᖃᖅᑕᖅᑐᖅ.

ᐱᑦᔪᑎᒥᒍᑦ ᐊᐃᓯᓯᒃᑯᑦ ᑎᑎᕋᐅᑎᑎᓯᒪᔪᑦ ᑮᓇᐅᔭᓕᐅᕆᑎᓯᒥᒃ ᐊᑎᖅᐸᒃᑐᑦ ᑳᓐᑮᓯᐃᑎᕆᓇᓯᐊᖅᓗᒍ ᐊᑐᖅᑕᐅᔪᒪᓯᒪᔪᓂᒃ ᐊᔪᕈᓐᓇᖅᓯᒪᓪᓗᑎᒃ ᑲᑎᒪᔪᐊᑎᓪᓗᒋᑦ.

ᑲᑎᒪᔪᐊᖅᑎᓪᓗᒋᑦ ᓄᓇᖏᑦ ᐊᑐᓂᑦ 18-ᖑᔪᓂᒃ ᑲᑎᒪᕐᔪᐊᖅᑐᐃᓐᓇᐅᐸᒃᑐᑦ ᑲᑎᒪᔪᑎᒃᑲᓐᓇᐊᖅᑐᖅᓱᑎᒃ ᐃᓱᓗᒥᓱᐅᔪᓂᒃ ᐊᐃᓯᓯᒃᑯᓄᑦ. ᑭᖑᓪᓕᖅᐸᒥ ᐃᒃᓱᖓᓂ. ᑲᓇᑕᒥ ᑲᑎᒪᔪᐊᓚᐅᖅᑐᑦ ᔪᓚᐃ 1983-ᒥᑎᓪᓗᒍ. ᑕᐃᒪ ᑭᖑᓪᓕᖅᒥ ᑯᑦᓰᐴᒥ (Kotzebue) ᐋᓚᓯᑲᒥ 1986-ᒧᑦᐸᑦ ᑲᑎᒪᓂᓕᕆᓇᐳᑦ. ᑲᑎᒪᔪᐊᖅᑎᓪᓗᒋᖅ ᑖᒃᑯᐊ ᐊᐃᓯᓯᒃᑯᑦ ᐊᖓᔪᖅᑳᖏᑦ ᓂᕈᐊᖅᑕᐅᓚᖅᓯᒪᔪᑦ. ᓄᓇᐃᑦ ᐊᑐᓂᑦ ᒪᕐᕉᓐᓂᒃ ᓂᕈᐊᖅᐱᐅᓪᓗᑎᒃ. ᐊᒻᒪᓗ ᐊᖓᔪᖅᑳᖑᔪᒥᒃ ᓂᕈᐊᕐᓗᑎᒃ. ᑕᐃᒪ ᐊᑕᐅᓯᕐᒥᒃ ᐊᐃᓯᓯᒃᑯᑦ ᐊᖓᔪᖅᑳᒃᐸᑦ ᐊᒻᒪᓗ ᑐᓕᒐᖅᑐᓂ. ᑎᓕᔭᐅᓯᒪᓪᓗᑎᒃ ᑲᑎᒪᔪᓕᕐᓂᐊᕐᓂᖅᓂᒃ. ᑲᑎᒪᔪᑎᒃᐸᒃᑐᑦ ᑲᑎᒪᔪᐊᖅᑎᓪᓗᒋᑦ ᐊᑐᓕᖅᑕᐅᔪᒪᓯᒪᔪᓂᒃ. ᑖᒃᑯᐊ ᐊᖓᔪᖅᑳᖏᑦ ᑲᑎᒪᔩᑦ ᑭᓯᐊᓂ ᑲᑎᒪᔪᓇᖅᑐᑦ ᓄᓇᕐᓂᑦ ᐊᑕᐅᓯᕐᒥᒃ ᑲᑎᒪᔪᐊᖅᑐᐃᓇᐅᓗᑎᒃ. ᐋᓚᓯᑲᒥᑦ ᐊᑐᕐᑭᑦᑐᓂᓗ ᑲᓇᑕᒥᓗ ᐊᑐᓂᑦ ᑲᑎᒪᔪᖕᓇᐊᓕᑦ ᑲᑎᒪᓕᑐᐊᕆᑎᒃ. ᐊᒻᒪᑦᑕᐅᖅ ᐊᐃᓯᓯᒃᑯᑦ ᐊᖓᔪᖅᑳᖏᑦ ᑮᓇᐅᔭᖃᖅᑎᓂ ᑲᒪᒋᐊᒃᐸᒃᑐᑦ. ᑎᑎᕋᐱᓚᖓ ᐊᐃᓯᓯᒃᑯᓄᑦ ᐊᖓᔪᖅᑳᒃᐱᐅᔪᖅ. ᐊᐅᓚᑦᑎᐸᒃᑐᑦ ᑮᓇᐅᔭᓇᕆᐊᒃᑕᖏᓐᓂᒃ ᐊᖓᔪᖅᑳᖑᔪᑦ ᑲᑎᒪᔨᑕ ᑲᑎᒪᓕᕆᑎᒃ. ᓅᒥ ᐊᑯᑦᑐᒥ.

ᐃᓚᖓᓂᒃᑯᑦ ᐊᐃᓯᓯᒃᑯᑦ ᑲᑎᒪᔩᓪᓚᕆᖏᑦ ᐅᐸᔪᖕᓂᑦ ᐊᖓᔪᖅᑳᖏᑦ ᑲᑎᒪᔩᑦ ᑲᑎᒪᒃᑲᑦᓴᓱᖅᑐᑦ ᐋᖅᑭᒃᐃᓇᓯᐊᖅᓱᑎᒃ ᐊᑐᓕᖅᑕᐅᔪᒪᓯᒪᔪᓂᒃ.

ᑲᓇᑕᒥ ᑲᑎᒪᒃᑕᐅᐸᒃᑐᑦ ᐃᓚᐅᒃᑕᐅᑎᐊᒃᑲᓪᓚᐅᖅᑐᑦ. ᔫᓯ ᓵᓚᒃᓴᕿᑎᒃᓱᑎᒃ ᐅᖅᓯᐊᓗᖅᓂᐊᕿᒪᓂᖅᒧᑦ ᐱᓕᕆᐊᓇᓱᐅᔪᒪᔪᐃᓂᖅᒥᒃ ᑕᓇᐅᖓᓂ ᑑᒃᑑᓱᖅᑐᑦ. ᑲᓇᑕᒥ ᐃᓄᐃᑦ ᑕᐱᕆᓯᒃᑯᖏᑦ 1 ᒥᓕᐊᓐ ᓇᐸᓗᐊᖏᓐᓂ ᑮᓇᐅᔭᐃᓚᐅᖅᑐᑦ ᓈᓚᒃᓴᖃᓯᐊᖅᓱᑎᒃ. ᐊᑯᑦᑐᕐᒥᓂ ᑲᑎᒪᔩᑦ ᖃᐃᖁᔭᐅᓯᒪᒃᑕᓚᐅᖅᑐᑦ ᐃᖅᑲᖅᑐᐃᕕᒻᒥ ᐊᐱᖅᓱᑕᐅᑎᓪᓗᒋᑦ. ᑭᓯᐊᓂᓗ ᑕᐱᕆᓯᒃᑯᑦ ᖁᐅᔨᓴᓚᐅᖅᒪᑕ ᐱᓕᕆᐊᓇᓱᓐᓗᒍ ᑕᒪᓐᓇ ᓵᓚᒃᓴᖅᑎᕆᓚᐅᖅᐸ.

ᑲᓇᑕᒥᐅᑦ ᐊᐃᓯᓯᒃᑯᓄᑦ ᐃᓚᐅᓕᖅᐸᓕᐊᔪᑦ ᑎᑎᕋᐱᖕ ᒪᑐᐃᖅᑕᓚᐅᖅᑎᓪᓗᒍ ᐊᖅᑯᒥ ᐊᑕᐅᓯᐅᓕᖅᑐᒥ. ᐊᒻᒪᓗᑕᐅᖅ ᐊᐃᓯᓯᒃᑯᑦ ᑐᓴᒐᖅᓴᐊᖏᑦ ᑕᐱᕆᓯᒃᑯᓄᑦ ᑕᓴᑕᒥ ᑲᒪᒋᔭᐅᕙᓕᖅᑐᑦ.

ᑲᓇᑕᒥ ᒪᑉᐱᒃᑯᑦ ᒫᓐᓇ ᖁᐅᔨᓴᖅᑐᑦ ᑮᓇᐅᔭᑎᒍᑦ ᐃᑲᔪᕈᑎᒃᓴᓇᖅᑕᒥᓂᒃ ᑲᓇᑕᒥ ᐊᐃᓯᓯᒃᑯᑦ ᑎᑎᕋᐱᐊᓄᑦ.

ᐱᑦᔪᑎᒥᒍᑦ ᑲᓇᑕᒥ ᐊᐃᓯᓯᒃᑯᑦ ᑎᑎᕋᐱᐊ ᐊᑕᐅᓯᑯᓗᒥ ᐊᖅᑯᒥ ᑲᑐᐃᖕᓂᖅᒪᑦ. ᑲᓇᑕᒥᐅᑦ ᐃᓚᐅᒃᑕᐅᔪᐊᒃᑕᐅᓪᓗᓂᐊ ᐊᐃᓯᓯᒃᑯᓄ ᑭᖑᓂᖅᑎᖓᓂ.

photo by Martha Flaherty

Inuk athlete, Bernard Kroko in Ottawa during Winterlude

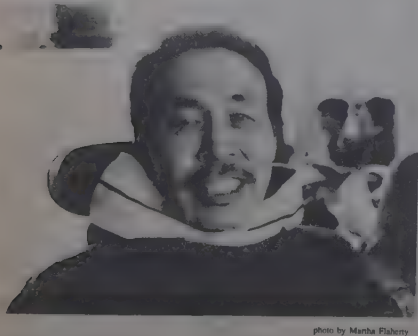

photo by Martha Flaherty

Whip artist, Simon Tookoome in Ottawa during Winterlude

Inuit and other native people play volleyball in Ottawa

Titiratuq: Labrador puigurtauyuq

Nuula Tiriaq-Jiurat

Qaujumajuinnalaurata taakua gavamata Federal Progressive Conservative-kut saalaksarnirilaurtangit pimmariuniarturilaurtavut. Qanutigili tamanna tukiqarpa? Kisiani qaujilangavugut uatsiarukkanir.

Labrador-mili aullaurunnamata kisiani qangatasuukut umiakkulu. Kisianilu tusaumqattautigunnasutik tiiviikut naalautikkullu. Labrador-mi pinasuaratsaqatsiajangittur ammalu Newfoundland-mi pinasuaratsait ikittuapiummijut. Labrador-mi Newfoundland-milu sunatuinnait akitujuutialuit. Qanugiallak suli Labrador isuilligiartaulangava? William Rompkey-up tisimpurmi uqausingit atuarsugit ammalu gavamauliqtukut kinaujakikilligiamingit qaujimatsugit nalunarunnaittur Labrador-mut piulangangitur, akausivalliarutaulangangitur.

Labrador-up sinaani nunlinnut akaugijaungitur iqalunnianiup arsurunnania. Tamannali iqalutsiunir annaumautituarimmauk taimaigiaqanigikaluarmat. Nanituinnar iqalunnik niurrutiqanir nuqqariataulangalirmat takkualunnit isumagijaunatik niurrutiqatsiarunnairiiraluartilugit.

Labrador-mi pinasuangitut amisuunirpauvut kanatalimaami.' Ammalu sunatuinnait akitunirpausutik kanatalimaami nunlinnit. 200 milian ungataanut kiinaujait Labrador-murtauvattut Newfoundland-mullu ikajuriarulaugasuarsutik pinasuagaqanginirmut.

Taimakkaluartilugit suli ikajurasuariaqapugut akaungigutaujunik Labrador-mi ammalu ikajurtautsiamangaata kikkutuinnatitut qaujimagiarluta. Gavamakunut pinasuaqatauvattut isumajut taakkuninga kiinaujanik mikilligiartaugutiqatugitsijut taakkua Labrador-miut Newfoundland-miullu arsurungiluarnimata pinasuaratsataarasuarsutik.

Rompkey uqalaurtur taakkuak Newfoundland ammalu Labrador tamarmik kanatamuttaur ilaujuritsunigit, kisianilittaur inungita ilangit angirraminit qimaigiaqapatut pinasuarriartusutik kanatami nunalinnut, suurlu Fort McMurray-mut, Alberta-mi, Faro-mullu, Yukon-mi allaat ungasittualummut Tuttuujaartumut nanatsiami. "Qanur ungasittigijumut qinirriaqaqqita pinasuaratsamik, nunatta akianualuk Japaniisiit nunanganut qinirialangavita?" Taimak Rompkey apirsulaursimajur kanataup gavamakkunginnik nuuvimpur 19, 1984-gutillugu katimavitjuasutik.

Qaujimagama qanur arsurunatigimmangat pinasuaratsamik qiniriamik. Aullariaqalaursimagamattaur nunattinit pinasuaratsasiuriar. Pinasungituugunnalauraluarmijunga kisiani akaungitualuummat ammalu amisualummata pinasungitut tagataga. Uvvalunnit ajursatulirijikkunuutuinnariaqalaurmijunga kisianilittaur quvianagalaaqquungimmimat saavigigaluarukkit. Tammarmik taakkua atursimaajaakak akuniungituugaluar, kisianilittaur ajursatuujaarumangimigama kikkutuinatitut pijunnaniqaraluarsutik pigiarunnangittutitut. Isumanartuujartur imaak taakkua atulaursimagaluarlugit ikajurtaugutigilugit kisianittaur suurlu uningaarvigijuujaarsimallugillu assianut suurlu saagiarvitsaqarani.

Pinasuangitunut ikajuriarutauvattut kiinaujat 5.8 milianut mikilligiartaulaurtut, ammalu ilisainirmut pinasuagatsami kiinaujatsait mikilligiartausutik $40 milianut, ammalu aujami uvikkanut pinasuartunut akiliutitsait $8.5 milianut piirtausutik. Taakkua tamarmik Labrador-up pirurpalianianut pinasuagatsaqariaqaninganullu akaungilirutaulangajur.

Labrador-mi allat pinasuarvisait namminirijaujut mikijuutaunirsait akaungigiallamijut Newfoundland-mit. Kisianilittaur, maannami gavamakkut pinasuaratsalialuujaartugitsijut Labrador-mi—suurlu pinasungitunut ikiligiarutaugajartunik inulimaanut. Tamannaqai tukiqapa imaak pinasuaratsasiuliruma pinasuaratsasiarajartunga.

Taimattaur asia atummarimmijur: Tusaumautiit. Labrador-mi timmijuungit akuninirtaunirpaumut nunaliit timmijunginnit akauvungimata. Marruvituinnasutik Nain-mit nunalinnut sinaani tikisuut, kisianittaur sila piuppat. Timmijuukkuurutit akitujummarialuumata ilagiinut kinaujalialuungituarpata akituluartualuit. Rompkey uqarsimajur imaak "timmijuukkut aullaqattanir quviattautituinnaungimmat aturtaugiaqarami taannatummat ukiukkut." Isumagillugu timmijuukupunnir, ursualuttaur akitturiarsimalirtur, taimaimmat qangattautiit akitturiarsimalirtut. Ikajurriarutiit timmijuulirinirmut ammalu umiakkuunirmut mikilligiartaunialirmijut 23.5 milianut.

Goose Bay-mut Nain-mut pinasuarusitamat. Akikinnisauraapittur kisiani akuniunirsatuinnauvuq ingirragiar. Suurtaga umiat iqalutsiutinut aturtauvammat Labrador-mi Newfoundland-milu ammalu pularapatunut assinginnut kinakkutuinanut aqutigijauluarunnangittut umiat. Taannasainnar umiar aturtaulirmat ukiani 15-ni ungataanulluunit, taimaimmat asitjitaullaulirurugaluar. Taanna umiar Bonavista atuqattasimajara taimangat surusiutsurga. Akuninitaaluulirtur surattilirsuni ammalu ipialuutsuni.

Taikkua umiarmi pinasuartut tamarmik inuktituurunnangittut. Taanna akaungirratauvattur inutuqarnut tukisiatitauvangimata initsaqamangat. Sinaanimiut initsqangiluarpamata amisuviluarsutik umiakkuurumagaluarsutik. Aullarutitsangit niurrutigijauvammata allaviungitumi. Taimaatsaina akilitilauvattat iliiuarusiqangikaluarmata. Qaujisimavunga inutuqanik surusiapinnilu natirmi sinittunik ulluni pingasuni ingirrasutit ammalu inugiatumarialuutsuni. Asingit pularatuinnatut iniqatsiatualuutillugit ammalu initsangit aaqitausimatsautigitsutik taqqiit amisut suli naalaurtinagit. Newfoundland-mi allavinganut apirsuriartulaursimagama tamatuma mitsaanut uqautijaularsimaunga Bonavista iqalunniatinut kisiani aturtauniratausuni. Isumalaursimajunga sumut sinaanimiunut kisiani umiaqangimangaata. Umiar Sir Robert Bond ingirravattur St. Johns-mit Goose Bay-mut angirsamarialu Bonavista-mit allaat sitamaviqqusugu ammalu nammatur sinaanimiulimaanut, St. Johns-mit Nain-mut. Takuminagalaangituuk tulatsimalituaramik atautsikut.

Taima uqausiqasigivunga nakungitunik. Maannami aturtaunginnatuujaalirtumik. Maannami 27 milian sanirvatausimavut turaangatilugit uvikkanut, 100 milianguniaIaursimajuugaluat Liberal-kut gavamautillgit. Conservative-kut mikiliigiarsimalirtut 73 milianik aturtaugiqammarikkalurtilugit.

Nain-miut taakkuninga kiinaujanik aturriaqatut naalautiqautigilugit Labrador sinaani nunalinnut. Isumagilugit nunaliit assingit taakuali Labrador-miut suurlu kingusittumarialuit. Namminir tusagatsaliurialiit tusaumatitsigutitsaminik nunangani inuusiujunik ammalu kiinautjasautauvattut mitsaanut. Qaujimatitaugiaqamata ukiurtatumi nunaliit mitsaanut qanuiluulimangata.

Illulirinirmuli kiinaujait mikilligiartauniujartut 9.6 milianut, piungimarittur tamanna issumagilugu illuit piungitumariuningit akuninitaumut ammalu illukitskaluarmitillugit sinaanimiut Labradormi.

Maannarataagulaurtur kupaip tarranganiitsunga uqaqatiaqlaurpunga Zebedee Nungamik. Katimatitsijiuqataujumik kanatamiulimaanik pitjutiqatunut katimajiujunut inunnut. Uqalaurtur kingumuangaatuinnlirnirasuni." Apirilaurtara nani uqausiqamangat, kiulaurtur immaak, "Qaujimanginnaviit inuit Labrador-miut kingumuavalliatuinnaartugijauvunningnik?" Uqausirijaurnilukkaluarmijugulli sivuliurtitinnut uqatigijattinut, ammaluttaur suurlu attaungirsimajaujaatuinnasuta gavamattinut.

Taimaittutuungikluartugut. Mulroneyuttaur kiinaujaliarivattangit mikilligialangajut 9,000-nut. Taimattauqai inuusinga ippiniartitauniariva.

Kikkutuinnait arsururtusaummata akaujumut utirviugumaarutik. Sulili tusalaursimangilagut sunamut utirviusalaarmangata arsurunitinnut. Apirsuutiqariaqaqquuliratta tamatuminga.

Sanayagit Rompkey angilipaliayut

Nuula Tiriaq-Jiurat

William Rompkey kanataup gavamakkunginnut katimajiuqataujur lipurkunnut, uqatigijaulluni Grand Falls-White Bay-mut Labradormut iqqaumajur naisailaursimanirminik inunnik kiinaujartaarutjugasuarumalluni inuit ilisautiksanginnik arraagut 20 naasimalirtut. Taisumanili, ilisaijunut angajuqkaangulaursimajur Northwest Rivermi Labrador-up sinaani nunalinni.

Tagataga suli Rompkey kiinaujartaarutjigasuartuq inunnik. Kisianilittaur kamavalaurtuugaluaq nunalinni 500-nik inunnik ilinniartulirinimut, tagatagali gavamukkunuk katimajiuqataulirtuq uqatigijaulluni Grand Falls-White Bay-miunut.

Niruataukannilaurtuq 791-nut 1984-gutillugu ukiatsaami, saalaqanipautsuni.

Rompkey, inuulaursimajuq Belleoram-mi Newfoundland sinaani nunalinni, ammalu sivullipaami Labrador-lialaursimajuuk aippariik Caroline-kuk 1963-gutilugu.

Ilinnialaursimajuk St. John, ilinniavitjuaviani Memorial University-mi. Ammalu ilinnialaursimammijuq ilinniatulirriniup mitsaanut London, England-mi.

Uktupa 1984-gutilugu allavimmini Ottawa-mi itsivaujarsuni kaapituujalaurtur supuurutijarsunilu. Unikkautiqangualaurtuq ilisaivalaurnirminik illuarusilimmi qulituinnanik Labrador-mi. 300-nit 70-uqqutut inuulaursimajut ilisaangit Labrador-mi. Ilisaangit tujurmivimmiilaursimajut International Grenfell Association-mik taijaujumi. Grenfell luutaaq pularapalaurtur nunalinnut, ilagiinik ikajurriartusuni. Inunnik surusirnik ikajutsiapalaurtur. Tujurmiviit turaangalaursimajut surusirnut ikajurtaujarialinnut, ammalu ilinniarunnangittunut assiani najugauvalaurmijut. Sinaanimiut grade 8-mut kisiani ilinniarrunnapalaurtut. Taima taakuak tujurmiviik matujarilaursimajuuk ilisaijiqartisilituarmata gavamakkut nunalinnik, inukilualirmata kiinaujakitsalualirsutillu.

Rompkey tujurmivinnik matujauqujingituugaluaq pinasuarutigijauqattarajarmat ikajurutaulutillu ilinnianikkut sunatuinnanik mirsunimiluunnit nirsiunirmiluunnit. Isumajuri uvikkait ilinniasialaursimajuritsugit sunatuinnanik ammalu inuusikkut aturiaqatulimaanik angirrami ilinniataugunnangittunik.

Suli Rompkey-iup katimaqataunirivalaurtanga nunalinnut iqqaumajautsiatur arsurruutaujunut ilinianituinnangittumut ikajurpalaurmat nunalinnik. Ikajurnirivalaurtangat qitinnimut ilisarvimmi nalunganituq. Nunalinni sunguapalaungitut atjigingitunik qitisuugulirtut, hockey-sutik soccer-sutik broomball-sutik ammalu saalatsautigasuarsutik ilinniatut. Qitinnituinnaungittumik ippigusulaursimajur. Ilisarvimi ingititauvalaurmijut Rompkey-mut organmiursunilu. Nunalit ikajurtausutik Rompkey-mut inginguartunik nipiliursimalirutut.

1976-gutillugu Rompkey-kut ilagiit nuulaursimajut Happy Valley-mut, 28-gurqutunik ungasinnilimmut Northwest River-mit. Ukiumi atausirmi aulatsijiulaursimajur Labrador gavamakkunginnut. 1968-gutillugu sivullipautsuni angajurqarulaursimajur Labrador-mi ilinniatulirrinirmut katimajinut. Taatsuminga pinasuagaqalaursimajuq 1971-mut tikitsugu Toronto-mut ilisariasigami. Taima ilinniarunnailaursimajur nirruartaugasuarumalirami 1972-gutillugu ammalu niruartausuni Grand Falls-White Bay-mut uqartigijaunialirsuni.

Kanatamut angajurqajuangulaursimajarngnut Pierre Trudeau-mut tilijuulilaursimajur iqqanaijaqujaulluni nunamik avalulirijikkunut januari 1974-gutillugu. Taima taikangat assianut iqqanaijaqujaulilaursimammijur pinasuagatsasiurvikunnut. 1975-mit 1976-mut katimatitsijiulaursimajur pinasuartulirijikkunut gavamakkunginnut. Julai 1979-gutillugu tilijaulilaursimammijur angajuqqaangulirtilaulluni katimajinut iqalulirinirmut ammalu 1980-mi marjigutillugu angajuqaangulaurtur kanatami kiinaujalirijikunut. 1982-mit 1983-mut Rompkey angajuqaangulaursimajur namminir pinasuagaqarnimut pularratulirinirmulu. Januari 10, 1984-mi tilijaulilaursimajur angajurqaarurtitaulluni ujarranniatulirrinirmut.

Rompkey ukiuqartur 48-nik akunialuk gavamakunut pilirqataulirtur taimainnialaursimangituugaluaq.

Rompkey qaujivalliarutiqasimajur katimajiar Labrador-mi nunaqasuni ikaujurutigivaluarsimajaminik. Kinatuinar qaujimagiaqagajartur Labrador-mi Newfoundland-milu qanur gavamakkut piliriqatiginninginnik kigatutsianiarruni. Rompkey qaujimajurilaungitur atjigiiningininginnik Labrador-miut Newfoundland-miulu inuusinginnik.

"Iqqaumajunga Labrador-mualisaarsunga, qaujilaursimajunga atjigiinginninginnik."

Rompkey uqalaurtur qaujimalirturu atjigiinginninginnik Labrador ammalu Newfoundland. Isumajur Labrador-miut namminir gavamaqariallaqullugit, akaungiutaujut kamagijautsianirsauqattarajurmata. Sittimpurmi nirualaurtilugit Rompkey apirsutautsuni qanur isumammangaat Liberal-kut saalaummata uqarunnanginnirsaulirutik.

"Pinasuariaqatarra taima pijarrirasuatuinnalangajarra assianik aqqutiqaraluarlunga."

Isumagaluarsuni suli Labrador-miut Newfoundland-miulu atjigingininginnik aulatauningita, Labrador-miunik suli ikajuinnalangajur Newfoundland-miutallariugaluaq.

Ottawa Inuk translator's heart still in north.

by Nora Terriak-Jarrett

Rebecca (Becky) Dall makes her living telling people what other people are saying.

But she is not a gossip, she's a translator.

Dall's background in the Inuktitut language has enabled her to view some of the problems experienced from different areas of the North. "I feel very strongly about people speaking their own dialect, no one should criticize another's dialect because we are all Inuit," Dall maintains.

Dall moved to Ottawa two years ago to take a job as a linguistics specialist with the Department of Northern Affairs. Her job demands a lot of translating from Inuktitut to English of articles in Inuit publications. Becky finds her job both interesting and educational. "I have the chance to speak my own language and I can listen and learn different dialects."

Born in Pangnirtung, NWT in 1952, the oldest of 12 children whom she fondly remembers helping and sometimes disciplining, Becky thinks her views on self discipline and initiative may have been formed by those experiences.

Dall went to elementary school in Pangnirtung. When she was 16 she went away to a vocational training center in Churchill, Manitoba.

She recalls having to get up at six o'clock every morning to do chores. Her memories of being drilled in the English language are not good. She objected to being forced to speak English. But now she says that "I have learned a lot that has come in handy."

While at the vocational center, Becky completed courses in basic typing, nursing assistance and waitressing. But her curiosity and challenging attitude have enabled her to do the work she enjoys the most—translating. After leaving the vocational training center, Becky went back to Pangnirtung where she met and married Hudson's Bay store manager Stanley Dall. There she worked in the craft shop, developing her artistic talent. Two months later she became the supervisor, organizing projects such as garment making (she designed some herself) and printmaking. She has continued her art work and though she has never tried to promote it, her work has been recognized by National Parks of Canada and the Frobisher Inn, both of which have her art on display.

"I have always had an artistic talent. My school teachers used to want to bring my drawings home to keep," she recalls. Becky also enjoys sketching, photography, cross-country skiing and sewing.

When Becky's husband was transferred to Lake Harbour, she and a friend started a local newspaper there. They did their own printing and translating for the 300 residents of Lake Harbour. Later she became the postmistress, and she still fondly remembers the friendly working atmosphere. After three years, the Dalls moved to Port Burwell, NWT with their year-old son Jamie. She occasionally interpreted for the educational committee and the settlement council in the 10 months they lived there.

photo by Nora Terriak-Jarrett

Becky Dall in her office at the DIAND linguistics department.

Then they moved to Snowdrift, a Chipewyan community near Yellowknife where she worked as the craft shop manager. After a year in Snowdrift they moved to Yellowknife. At this time Becky's marriage dissolved and Becky went out on her own. She wanted to be more than a housewife and felt she needed to encounter new experiences on her own.

In Yellowknife she took a job as translator/interpreter with the NWT department of information. A year later she opened her own business, Inuk Translating Services, with partner Veronica Curly. Curly went back to school, and since simultaneous interpreting is very difficult to do alone, Becky closed the business and went to work for the NWT department of education as a program specialist in Inuktitut. She did illustrations and made sure the level of learning was adequate for the beginner in the Inuktitut language. She was also a layout artist, specializing in Inuktitut. After two years, she moved to Ottawa.

Dall often says to her friends, "Innutsiaqattarisi" (be a good person). It helps her feel closer to home.

Printmaker follows mothers steps to fame

by Ruby Arngna'naaq

Janet Kigusiuq, a 56-year-old Inuk artist from Baker Lake (in the geographical heart of Canada), survived the starvation of the '50's and she has since learned to survive in the welfare wage economy of the Northwest Territories (NWT).

Around the 1950's, the caribou herds of Keewatin took a different route to their calving grounds, thereby directly affecting the very existence of certain Keewatin Inuit, who depended largely on the caribou to survive.

One of the affected groups was Kigusiuq's family. She remembers how people would go out hunting early in the morning and come back late at night, with nothing to show.

If the federal government had not intervened, over 100 Inuit would have died of starvation. The government dropped care packages to the camps that still had Inuit families living in them, in places like Garry Lake, Chantry Inlet and Back River families. Later they flew the remaining Inuit into Baker Lake and Gjoa Haven up on the Arctic Coast off Ellsmere Island.

The people who were flown into Baker Lake never did go back to their traditional hunting grounds. Instead they learned to hunt and trap around the lands in Baker Lake. During the summer months, they would pick up odd jobs laboring for construction companies or unloading barges. Otherwise they lived on welfare.

That was until the 1960's.

In the late 1960's, the Department of Indian and Northern Affairs (DIAND) hired arts and crafts officers throughout the Arctic, after seeing the success of the art sales that a Cape Dorset (west coast of Baffin Island) project produced with the help of Jim and Alma Houston. The government hoped the sales of arts and crafts would start to bring back some money into the NWT communities.

Boris Kotelowetz, the arts and crafts officer hired for Baker Lake, found enough talented carvers, but could only find one drawing artist, Jessie Oonark. With Alma Houston's help, he arranged to have one of Oonark's drawings made into a print at the West Baffin Co-operative in Cape Dorset.

Meanwhile Kigusiuq and her growing family were still struggling. One day Kigusiuq visited her mother, Oonark, to get some store-bought items. In addition to giving Kigusiuq what she needed, Oonark suggested Kigusiuq try drawing.

A few days later Kigusiuq got paper and pencil from Kotelowetz, went home and attempted to draw. She showed her work to Kotelowetz. Much to her suprise, she received real money for what in her language she calls "sanunguagaaq," "made for pretence" or "made for toy." So for a year or so she would be paid a couple of dollars for her drawings.

In 1968, the government hired American artists Jack and Sheila Butler, to replace Kotelowetz who by then had quit. The Butler's mandate was to promote printmaking in Baker. By the end of the summer they had taken on 10 more drawing artists and 10 printmaking trainees.

In the spring of 1969, the printmaking project put together 12 prints and showed them to the Eskimo Arts Council which acts as a board of marketing approval for Inuit prints. The Eskimo Arts Council was pleased with what they saw and encouraged the Butler's to get more.

The drawing, printmaking and carving artists formed Sanavik Co-operative Association. Kigusiuq was one of the artists. Her drawings were among those made into prints, and she was asked to do more.

Kigusiuq's drawings were at first done with ordinary lead pencil, but when the Butler's came she was given coloured pencils to work with. In the first five years she continued to work more in pencil than in colour, but as she became more confident about her work she started using more colour in her animals, birds and people.

Janet Kigusiuq meets the Pope

In the meantime, her mother, Jessie Oonark, has attained fame with her drawings and wallhangings. Oonark's reputation is established. One of her wall hangings used to hang in the Prime Minister's office. Others still hang in the United Nation's buildings in New York. Her most recent honour was to be chosen to create a gift for the Pope during his historic visit to Canada. A print made from one of her drawings was selected to be given to the Pope during his historic 1984 visit to Canada.

Because Oonark is now old and unable to travel, Kigusiuq was selected to present the gift to the Pope on her mother's behalf. Kigusiuq travelled to Ottawa to be a gift-bearer at the last mass given by the Pontiff.

Like most Inuit artists, Kigusiuq's work depicts the old, traditional lifestyle of Inuit, with their myths, legends and songs. Her drawings are full of little details, like the fringes of the amouties (parka with a pouch in the back for back packing babies), the sewn parts and eyelashes on most of her faces. To further quote Butler: "(Kigusiuq) is very observant about her surroundings." Kigusiuq is one of the few Inuk artists who has grown in her work. She used to make small and detailed drawings of peoples and wildlife in the Arctic. Today her work is still recognizable and detailed, but now she concentrates more on one part of her subjects, like a pair of huge hands, or huge faces that cover the whole page.

Janet Kugusiuq working at home

photo by Nora Terriak-Jarrett

Ottawa teacher pursues many careers in the north

photo by Nora Terriak-Jarrett

Public Works Minister Gordon Wray in action

Territorial Assembly at work

by Kathy Lyall

Although Claire M. Barnabe, 43, was born, raised and educated in Ottawa, she brings a long and varied northern experience to her job as senior advisor in Ottawa to the NWT government.

After graduating from Ottawa's Teacher's College, the outgoing French Canadian with the loud voice and even louder laugh, taught first in Ontario and Quebec, then went to the school in Fort Franklin, NWT in 1965. She also became secretary to the community club and was active in community affairs.

In 1968, the short-haired and fair-skinned Barnabe went to teach in Fort Providence. There she was elected president of the community club and became chairman of the NWT Centennial Planning Committee for Fort Providence.

She abandoned her teaching career in 1969. It was a question of "...stay in teaching and get out of the North, or stay in the North and get out of teaching." She did not like the way the education system was operating at that time. "They weren't trying to adapt to the Native ways," she recalls.

Barnabe went to work at Mackenzie Mountain Lodge in Norman Wells, and later at a family-owned bar, restaurant and motel then known as "Arychuk's" and now called "Big River" in Fort Providence.

In the 1970 Territorial elections, Barnabe ran in the Lower Mackenzie constituency and lost by a mere 61 votes.

Barnabe has lived in all regions of the Northwest Territories and has travelled extensively throughout the North. As well as doing free lance work for *News North* and *Tapwe* newspapers, she is an avid historian and researcher.

In May 1971, she became settlement manager in Port Burwell. She was, in effect, a one-women town council. She stayed two years, then became settlement manager at large. This involved going to the Baffin Region communities and temporarily replacing settlement managers who were away or sick.

Barnabe eventually accepted an appointment as Repulse Bay settlement manager in June 1973 because of her preference for living in settlements.

That same year she was appointed a member of the NWT Historical Advisory Board and also Justice of the Peace. In July 1974 she returned to the Mackenzie District to be settlement manager at Norman Wells.

After 11 years in the NWT, Barnabe decided to return to her studies. In September of 1976 she began working on a master's degree in Public Administration at Carleton University in Ottawa.

In the summer of 1977 she moved

photo by Josh Teemotee

Claire Barnabe

on to the Inuvik region to work for the Territorial Government. In May 1978 she moved to Yellowknife to become a policy analyst for the Honourable C.N. Drury, the prime minister's special representative for constitutional development in the NWT.

In January 1980, after closing Drury's Yellowknife office, she began working as a policy officer in the Executive Committee Secretariat of the Government of the NWT.

In the fall of 1980, Barnabe took on her current job.

Her role is to establish a political liaison between the government of the NWT and the federal government. She does the preparatory work when members of the two governments meet. She answers to Richard Nerysoo, the NWT government leader.

The Territorial Government office in Ottawa opened in 1973 so the NWT could be represented in Ottawa on a day-to-day basis. It was felt that it would be a lot cheaper to have someone permanently in Ottawa rather than send staff back and forth for various meetings. Bill Morgan was the first Director-General. In November of 1976, Norm Macpherson, former director of education for the Government of the NWT was appointed.

Until 1978, the office was located in the Indian Affairs and Northern Development headquarters on Laurier Avenue. Then it moved with DIAND to new offices in Hull, Quebec, just across the Ottawa River.

In 1979, the newly-elected members of the Legislative Assembly realized there was a lot of political work to be done in intergovernmental relations with the federal and provincial governments. The territorial government felt the "Ottawa-Hull office had done an excellent job of taking care of the bureaucratic links between our government and the federal government," according to the NWT government briefing book. Now, the executive committee members in Yellowknife wanted an effective political liaison operation in downtown Ottawa.

In November, 1980, Barnabe became the NWT's first appointed senior advisor on intergovernmental affairs, based in Ottawa. The Hull office remained open until January, 1982. Some of her responsibilities are to represent, lobby and maintain a high federal profile for the NWT Executive Committe in Ontario, Quebec and the Maritime provinces. Barnabe also advises the executive committee members in meetings and discussions with the various federal and provincial intergovernmental affairs sections. In federal-provincial relations, the senior advisor plans, organizes and co-ordinates possible strategies and studies. Another of her responsibilities is to make advance arrangements so executive committee members can spend their time in Ottawa as productively as possible. She widens the members' contacts with the federal and provincial intergovernmental sections.

Like any other government program, the office can be closed down because of budget restraints and "there is very little money to spend...cutting programs and bureaucracy affect people at different levels," says Barnabe. She also believes that "always criticizing does not work" but co-operating is "the way you get more things done." Barnabe also says the Ottawa office is "important and very convenient for the ministers" and the work gets done.

Barnabe says that they "really don't know" if there will be a big change within the NWT Government with the Progressive Conservatives (PC) in power. But Barnabe says when they were the Opposition, they did believe in responsible government.

She feels she has "served a good purpose in the past four years developing political contacts and that is very important for the Legislative Assembly."

Barnabe hopes to return to the North some day.

Two-week vacation turned into 10 years

Willie Peryouar

Percy Tutannuaq of Baker Lake orginally came to Ottawa for a two-week vacation. That was ten years ago.

"I first came down for a visit from an invitation from a friend, just a visit," said Percy, "but...I had no return ticket or money." He's still trying to get home.

Percy's family is a little confusing, confusing because he was adopted from one family, the Arngna'naaq's to Tutannauaq's. Now the confusing part, Arngna'naaq was the second husband of Percy's mother. Then Percy was adopted by James Amarook and Siqsiqnaaq. Amarook died when Percy was about eight or nine years old and Siqsiqnaaq remarried soon after to Tutannauq.

Percy was born at Qaigattuq, near Shultz Lake in June 11, 1952. He started his education at age six in Baker Lake. Back in the latter part of the sixties, the school in Baker Lake only went up to Grade 6. For his junior high school education Percy went to Churchill, Manitoba at the Churchill Vocational Centre. Percy says if he had a choice he would have taken academics instead. After three years in Churchill, Percy took a carpentry course for a year at the Manitoba Institute of Technology, now called the Red River Community College in Winnipeg. When Percy first went to Churchill he was very excited about meeting new people from various communities, and about the different school system. The only real complaint he had was about the dormitory system.

"What I found hard to take was the dorm system," said Percy. "I didn't necessarily like that, but then again, that was all they had." The *hostel was a group of old army barracks which had* been abandoned by the army in Churchill.

After the carpentry course, Percy went back to Baker where he got seasonal jobs with construction companies. This was during the time when Baker Lake was expanding, and needed more houses. Percy would be the interpreter for the foreman to the older labourers.

Around 1973 a friend of his invited him to come and visit Ottawa, so he came. When he got stranded here in Ottawa he was lucky enough to find work a week later with the Canadian Arctic Producers (CAP) as Interpreter/Translater. He stayed for a period of four years. During his stay, CAP started a small news-letter which Percy edited, wrote articles and took photographs for. He also travelled to openings of art shows, company functions and so on.

After leaving CAP, Percy went to the Inuit Tapirisat of Canada (ITC) where he held jobs varying from library trainee to printing. Here, Percy went from one training program to another. In the library, Percy never finished the course due to the lack of trainers. Soon after that he took a crash course in printing with a small A.B. Dick press, printing press releases and letters. After that he started working with the ITC magazine "*Inuit Monthly*", training as a writer. This went on for six months to a year.

"I never really got anywhere with that," said Percy, "there was no real plan as to what I was going to learn and how I was going to learn." He said that if a proper program had been set up, he would now be a reporter or editor for some northern-based paper or magazine. When he was interviewed for this article, Percy was in the Department of Indian and Northern Affairs as what he labelled "excess baggage." He just roamed around in the department helping out when needed and doing odd jobs. Percy met his wife Carol Lisa Barker at a party. At the time she was working for Jens Lyberth at a consulting firm. She had gone to a function in place of Lyberth. Percy was there because he had nothing else to do.

Percy and Carol were married August 29, 1981 and now own a house in the Quebec side of Ottawa. *He said that they "were thinking" of* having kids as they don't have any at the moment.

Percy's last employment venture was with the Ministry of Transport (MOT) where he was going to take an air traffic control course but that fell through after a couple of months.

God only knows where he's going to jump next....

Percy plans to some day move back up North. When the opportunity comes he plans to rent out his house, sell the car and finally get enough money to go back home.

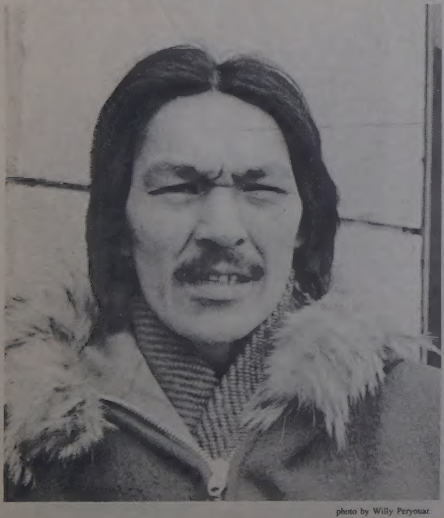

photo by Willy Peryouar

Percy Tutannuaq, originally from Baker Lake. His two week vacation became a ten year one.

photo by Lee Ang

Sadie Hill, center, and Martha Palliser, left, are introduced to the "Super Brain" computer by Roberta Roberts at Nortext.

Inuk trains electronically

by Deborah Evaluarjuk

In an age when many people are being replaced by machines, Sadie Hill, a 33-year-old Inuk from Rankin Inlet, NWT, is taking some wise precautions. The interpreter for the Department of Indian Affairs and Northern Development (DIAND) is learning how to run a translation machine.

Sadie is taking a course in word processing on what she calls the "Super Brain" computer. It's capable of printing in syllabics and it has the ability to transcribe syllabics to Roman orthography (Inuktitut spelled *in the English alphabet*).

"It makes our lives much easier," says Sadie, who's been taking the course at Nortext in Ottawa since just after Christmas of '83. Sadie has been working for DIAND as an interpreter "on and off" for about five of her eight years in Ottawa.

She considers Ottawa home because family is here, but she still thinks it's too big. "There's just too many people and not enough native food. Once in a while I'm afraid I'm losing my Inuktitut. It's more like southern style Inuktitut," Sadie said. "Maybe someday in the future we'll move up north as a family."

Sadie gets homesick for the north, especially in the spring when everybody goes camping. But she does get an annual cure for her homesickness. "It helps when we go up north every year for the Interpreter and Translator Terminology workshops in different regions."

Sadie Hill, (maiden name-Angatajuak) a five-foot three-inch slim, bubbly person who has fashionably short black hair and large dark eyes, was born in a camp on the east end of Schultz Lake, near Baker Lake, NWT on August 9, 1951. Her family lived in the camp until her mother, Susan Emima, was told that her children had to go to school. Sadie was a seven-year-old kid when she was sent to Baker Lake for school with her brother Basil, who wasn't much older.

Sadie remembers her mother coming to Baker Lake with her two other kids by dog-team. Sadie's father, Moses Aliqtiksaq, had died of an illness. The little family couldn't survive without him, so the mother decided to live in Baker Lake.

Susan Emima re-married in 1960 to a widowed man by the name of Angatajuak. Their marriage was arranged by Angatajuak's mother. The whole family moved to Rankin Inlet since their new father worked in a nickle mine there.

In 1964 when Sadie was 13, she and her brother were sent to Churchill's Vocational Centre. In 1968 Sadie completed Grade 9. In that fall she was sent to Ottawa for up-grading (Grade 10) at the Algonquin college.

When Sadie turned 19 and went on her summer break to Rankin, she couldn't go back to school because her mother had decided Sadie was old enough to get married. Her marriage was arranged by her mother to David Toolooktook but she says she wasn't in love. David and Sadie produced two boys, David, 9, and Danny, 11.

For six years Sadie was strictly a housewife and mother. Then she became a translator in Eskimo Point. Sadie and David had moved to Eskimo Point soon after their marriage.

Sadie's mother died of cancer in 1970. The same year Sadie found out she herself had Tuberculosis of the eye. She couldn't see any more. She was sent to Churchill to get treatment for a month. Ten years later she got it again in the glands of her neck. She went through a biopsy, and now "I'm quite healthy for another year of taking TB pills...I was scared because that's what my mother first started complaining about, then it was found out she had cancer. I thought I was going to die too." remembers Sadie.

Sadie's stepfather died in 1972 in a way that is common in the North. Angatajuak was out hunting with his two friends. He decided to leave his companions, but he wasn't familiar with the land and he got lost. After two weeks of search and rescue they gave up. His body was found five years later, a frozen skeleton, untouched, lying on a caribou skin.

"I just wish that my stepfather had had enough sense to stay with his companions, but I think he sort of gave up living altogether after mom died...It was especially hard on my two younger sisters, Patsy and Nancy, because they were so young, not old enough to take care of themselves when our father died," said Sadie, a trace of sadness in her voice.

After six years of married life, Sadie couldn't handle living with her husband anymore, so they agreed to separate. That's when Sadie decided to move to Ottawa. She says her husband was already with another girl by then.

Sadie intended to live in Ottawa for only two months, but is still here eight years later.

"What made me proud of myself was making a move on my own down south. It was the most independent move I've made without having to ask permission from anyone," says Sadie.

Soon after Sadie moved to Ottawa, she met Leonard Hill through some friends. After going out together for four months, they started living together. Her daughter, Pamula Periyour Hill, was born in April of '78. When Sadie and Leonard, who works for an Ottawa furniture manufacturer, got married in July of '79, she says she was very happy.

"This marriage I was very happy about, it wasn't arranged it was our choice, we were in love, even more so now. We've adjusted to married life and we get along much, much better."

Sadie is keeping her younger son, David, from her first husband. As for Danny, "It was my oldest kid's decision to go back to the North to his father. Now he's happy and he's learning Inuktitut all over again."

"Leonard and I decided not to have any more kids because we have a pet dog who demands a lot of love and attention," Sadie says.

Sadie enjoys doing embroidery and rug hooking in her east Ottawa home and "can't live without reading a good scary book," she says.

Right now Sadie is quite satisfied with her life, "I'm just happy the way my life is going, personnally and with my job".

Crowds at Winterlude see Inuit

by Nora Terriak-Jarrett

Inuit games were part of the attraction at Ottawa's winterlude celebration this year. Four Inuit were flown down to Ottawa for the 10 days of festivities on ice.

Patrick Karli and Ivanoo Kaput, both of Rankin Inlet, Bernard Kroko of Chesterfield Inlet and Simon Tookoome of Baker Lake were chosen for their skills in Inuit games. Tookoome drew crowds as he whipped a cigarette held in place by a toothpick from the tip of a volunteer's feet from a distance of 10 meters.

Karlik, Kaput and Kroko got members of the audience involved in something that looked fairly easy—high kicking. Needless to say this sport needs a lot of practice. The four men performed for a half an hour each day and got to see a lot of the city the rest of the time.